

BV 130

.P35

LIBRARY OF CONGRESS.

BV 130

Chap.

Copyright No.

Shelf

P 35

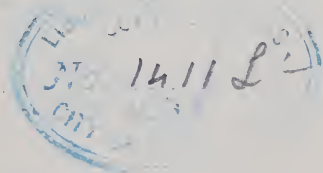
UNITED STATES OF AMERICA.

THE SABBATH:

SCIENTIFIC,
REPUBLICAN,
AND CHRISTIAN.

BY
REV. ROBERT PATTERSON, D. D.

Author of "Fables of Infidelity," etc.



WESTERN TRACT SOCIETY,
CINCINNATI, O.

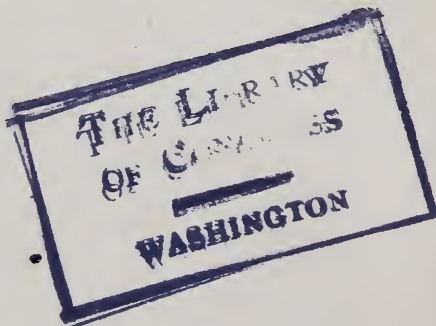
(1882)

BV130
.P35

Entered according to Act of Congress, by

WESTERN TRACT SOCIETY,

In the office of the Librarian of Congress, at Washington, D. C.



“Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.”

CONTENTS.

	PAGE.
CHAPTER I.	
The Scientific Basis of the Sabbath as one of the Laws of Nature,	5
CHAPTER II.	
The Sabbath Weighed in Oxygen,	14
CHAPTER III.	
Will you Rest or Die?	23
CHAPTER IV.	
The Working God's Sabbath and the Working Man's,	30
CHAPTER V.	
Rest or Riot?	40
CHAPTER VI.	
Shall we Exchange our American Sabbath for a German Sunday?	49
CHAPTER VII.	
The Lord's Day,	75
CHAPTER VIII.	
How to Enjoy Soul Rest,	90

THE SABBATH:

SCIENTIFIC, REPUBLICAN, AND CHRISTIAN.

CHAPTER I.

THE SCIENTIFIC BASIS OF THE SABBATH, AS ONE
OF THE LAWS OF NATURE.

THE increase of Sabbath revelry and drudgery in our land is alarming. It is the theory of all Christians that workingmen have the right to rest one day in seven; but the practice by no means corresponds to the theory. The workingmen of Papal Europe enjoy no Sabbath; and the workmen of Protestant Geneva and Berlin are reduced to the seven-day drudgery of the Faubourgs of Paris. Presbyterian Scotland, groans under the rush of Sunday railroad trains and Sunday excursion steamers, compelling thousands of workingmen to unresting drudgery seven days in the week. And in this, as in other fashions, the New World imitates the Old. Sunday newspapers usher in the day. Sunday picnics and excursions, Sunday

processions, Sunday funerals, Sunday trains and steamers, loading and discharging merchandise and passengers, saloons, tobacco-shops and fruit-stands in full business, in many places furnaces and factories in full blast, and, at night, the Sunday theaters, with extraordinary attractions for the lewd and drunken, make havoc of the Sabbath rest, and reduce hundreds of thousands of workingmen and women to seven-day drudgery.

When the Church awakens to the discovery that she has lost her Sabbath, and tries to rally her forces for its recovery, she is chagrined to discover that her own sons are prominent patrons of Sabbath desecration. These young men and women, on the decks of the Sunday excursion steamers, have vacated their seats in the Sabbath-school, and many of them are the children of church members. Among the youths drinking beer, at the hill-top resorts, you may find sons of deacons, and elders, and judges, and ministers; and not a few of the Sunday excursionists on that train, bound for a distant city, are young gentlemen and ladies of Christian families, who, if you venture to express astonishment at seeing them so engaged, will tell you that their parents are church members, who ought to know what is right, and are stockholders, and some of them directors, of the railroad company affording these facilities for Sunday traveling. It can not be denied that members of evangelical churches, in

good standing, countenance Sabbath desecration by buying and reading Sunday papers, traveling long journeys on Sunday trains, holding shares in, and sharing the profits of, Sabbath-breaking railroads, steamers and factories. These facts are open, notorious, repeated and continued for years; and they are well known to the officers of the Church. It will not be denied by them, nor, indeed, by any serious Christian, that such conduct is in violation of the Fourth Commandment.

But it is remarkable that these public transgressions of the Fourth Commandment are not regarded, either by the offenders, or by the community, as involving such condemnable immorality as the violation of any of the other commandments of the moral law. A Christian employer may rob his servant of his Sabbath rest fifty-two times a year without any reproach; but, if he robbed him only once of his Sabbath's wages, all the newspapers would pillory him as a scoundrel. An elder who should repeatedly profane God's name, would certainly be disciplined; but he may compel his servants to profane God's Sabbath habitually without any loss of church privileges, and almost without diminution of Christian character.

These facts proclaim that, in the judgment of the majority of evangelical Christians, the Fourth Commandment does not stand on the same foundation of eternal righteousness as the other commandments, and, therefore, does not bind our

consciences to yield obedience, as do the Fifth, or the Sixth, or the Seventh, or the Eighth. Indeed, some European theologians expressly assert this, and deny the divine authority of the Fourth Commandment over Christians. They treat it as a Jewish ordinance, of the same class as the ordinances of the unleavened bread, and the red heifer, and feast of tabernacles—fulfilled in Christ; and they place its observance solely upon the authority of the Church to appoint a common time for public worship, thus making the Sabbath merely a festival, like Christmas or Thanksgiving. And some American writers accept this European view, and cease to contend for the right of the workingman to rest one day in seven, as a right with which he was endowed by his Creator, and so inalienable, like the right to life, to liberty, and to the pursuit of happiness.

I do not propose, in this paper, to discuss the scriptural or theological grounds upon which the moral authority of the Sabbath has been asserted, and, as I think, conclusively established. But it is evident that many educated Christians have not recognized these grounds as conclusive, and demand to know *why* this ordinance of Sabbath rest should be considered of the same moral authority as the other laws protecting life and property. To such I submit the answer: Because it is as necessary for the preservation of the worship of God, and of the welfare of man, as either of the other

commandments of the Decalogue. And I propose to prove that, as one of the applications of the great law of periodicity (a law now recognized, by all scientists, as world-wide and eternal), the Sabbath rests on the same scientific basis as the constitution of the atmosphere, or the law of gravitation, or the succession of day and night, and the duties thence arising.

Such a discussion may also have its effects upon persons who do not profess religion, but who own their obligation to practice humanity. If it can be demonstrated that Sabbath rest is as necessary for the preservation of human life as ventilation, and that it is, in fact, indispensable to the proper vitalization of the blood, humanitarians may be willing to unite with theologians for its preservation. If men of science can satisfy themselves, by experiment and demonstration, that the great law of periodicity regulates human life, no less than the life of crystals, or the life of plants, and that the formula for man, of Motion 6 plus Rest 1, is of the same validity as the law of respiration, requiring Nitrogen 77 plus Oxygen 21, for the breath of life, they may be led to accept that fact of science as an expression of God's will, in nature, that all men should enjoy the Sabbath rest.

This proof will appear upon an investigation of the law of periodicity. Such an investigation will demonstrate the perpetual dependence of our earth upon the revolutions of the heavens, of which it

forms a part, and which have held it, and all its tenants, in unswerving allegiance to the law of periodicity, from the remotest ages known to man. This law of periodicity lies at the very foundations of the earth, which were not laid by slow and uninterrupted, gradual deposits alone, but were frequently upheaved and tilted and contorted, and again deposited, by geological revolutions and convulsions, in all manner of dips, inclinations, cleavages, and upheavals. After these rocks were deposited, they were not compelled to a monotonous, leisurely drudgery of their life-work, but led a life varied by the periods of work and rest prescribed by the law of periodicity. As the geologist, standing amidst the palms of India, or on the fertile prairies of Illinois, marks the scratchings and furrows which the glacier ice-plow once ground on the rocks, or the cargo of boulders deposited by an iceberg, which once floated fathoms overhead, in an arctic sea, he becomes convinced that the existing day of light and life here must have been preceded by a night of freezing death. He learns, also, that the access of heat, which melted out the glaciers of the great ice-age, could not have been generated by any supposed cooling of the globe (which must have exerted an influence precisely opposite), but must have arisen from some change in the relations of our cold, insensate earth, to the great celestial source of heat and joy. Earth's great periods, then, depend upon the heavens.

Sufficient attention has not yet been bestowed upon the great fact, attested by science, that the history of our world is not at all a history of slow, gradual, monotonous progress, in one unvarying course; but is, on the contrary, the history of a succession of revolutions—a history of seasons of work succeeded by seasons of repose; of days of light and life followed by evenings darkening into nights of silence and rest; of continents upheaved from the depths of the ocean, to enjoy milleniums of sunlight, and to be clothed with verdant grasses, and adorned with mighty forests, and again to sink beneath the waves, and enjoy repose, while old ocean covered them with fresh strata. Geology is the science of the periodicity of our globe.

The law of periodicity is the law of the life of the world. This law of revolutions and alternations is universal and perpetual. Everything known to man is subject to the law of periodicity. The light of the stars, in the remotest heavens, pulsates in undulations as regular as those which impel the life-blood of the mortals who behold it. The moon makes her monthly voyage with more regularity than the merchant ships, which avail themselves of the spring tides which she produces, to sail up our bays, and, after the tossings of the ocean storms, enter the longed-for haven of rest. The spots on the surface of the sun revolve in their mysterious cycle, affecting the

vast plains of Australia, and the mountains and plains of California, now with arid drought, and again blessing them with the rain of plenty. The smaller cycles of periodicity in the heavens, are equally identified with those of every substance upon earth. Not only is the cycle of sun-spots reflected in the great magnetic earth-storm; the daily current of earthly magnetism, influenced by the daily rotation of the earth, is measurably affected by the darkness of night; and all the minerals and crystals are formed by it, subject to the law of periodicity. It has been long known that all crystals are formed subject to fixed laws, which prescribe their respective forms, of cube, or pyramid, or prism; but only recently have experiments demonstrated that the crystals of iron, and, inferentially, all other crystals, are as dependent upon the law of periodicity for their life, as upon laws of chemistry for their form.

As this discovery of the periodicity of crystals of iron has an immediate bearing upon the Sabbath rest, it is worth while to narrate it. The Northwestern Railway Company, of England, employs several thousand cars. Fifteen years ago the company suffered continual losses from the breaking of railway axles, and directed their chief engineer to make a thorough investigation of the cause. He found, upon careful examination, that the crystals of the iron, in the broken axles, had changed their form. When a bar of wrought-

iron is nicked around with a chisel, and broken with a blow of a sledge-hammer, you can see the crystals quite distinctly, large and regular; and, when beaten and bent, they draw out into tough fibers. But, in the broken axles no fibrous appearance was visible; and the crystals had changed their size and color, so that they were now small and brittle, and broke off short, like glass. The cause of this change of structure the engineer demonstrated to be the incessant activity of the axle, and the consequent continual concussion against the box, caused by the wheels striking the points of the rails. He subjected a bar of iron to the incessant hammering of a light hammer, suspended from the working-beam of an engine, and produced a similar destruction of the life of the iron by a change of its crystallization. He showed that the only method of preventing the destruction of the iron was, to allow it to cool off thoroughly every eight days; in short, to allow the railway axle a Sabbath rest. The law of periodicity, then, governs bars of iron.

CHAPTER II.

THE SABBATH WEIGHED IN OXYGEN.

As we advance to higher organizations, the law of periodicity asserts its authority still more emphatically and visibly. In the vegetable world we observe the law presenting itself with greater prominence than among the minerals. The trees bud and blossom, and ripen their fruit, and cast their fruit and their leaves, and retire within themselves for the rest of the winter. They do this even in San Francisco, where no necessity of climate withers their leaves; they drop them and rest from a necessity of nature. The nurseryman will tell you, that even those roses called "perpetual" must be allowed two months of rest from blooming, if you would enjoy the full beauty and fragrance of their flowers for any length of time; otherwise they will soon flower themselves to death. And as with the roses, so with every kind of vegetable life; alternate seasons of work and rest are the conditions of their lives.

The animal world is no less subject to the law of periodicity, but demands more frequent periods of repose. The ox dragging the plow, and the horse careering the plain, can not, by any appliances of

nourishment or stimulus, be kept continuously at work. They must be allowed to rest at intervals, or die. Man, the head workman in God's world, is also placed under the operation of the universal law of periodicity; when his strength is exhausted by toil he must rest his wearied limbs, and gladly lies down to repose. Not the limbs only; his mind also, dependent upon the body, must periodically relax its tension, and change its course of thought; else monomania and insanity will wreck its life.

The law of periodicity being thus observed to govern the nature of minerals and plants, of animals and men, requiring alternate seasons of motion and repose, it becomes important to ascertain the precise measures of these seasons, and the proper proportions of motion and rest to each other. For there is nothing of which science is more firmly persuaded than that all things are made by measure, and weight, and number; even the so-called imponderable forces of light, heat and electricity it endeavors to translate into foot-pounds. The motions made by man, whether of his lungs, or of his brain, or of his hands, are as proper, and far more interesting, subjects of scientific study than the motions of the stars.

We may endeavor to discover the proper proportions of labor and rest for animals and men, either experimentally, by our own observations, or scripturally, by reading the record of God. The records of scientific observations are valued accord-

ing to the character of the observer for accuracy and intelligence; those made by Kepler, or Newton, or Herschel, being universally accepted on the strength of the character of the observers. The character of God, as a scientific observer, stands confessedly high. All his works in heaven and earth are made by numbers, and weights, and measures of the most accurate scales. Especially are God's measures of time standard measures. Ships' chronometers are regulated by God's clock, which, during the seventy generations we have watched it, has never been known to gain or lose a second.

These measures are not only accurate, but useful; and they apply to our earth, as well as to the heavens. Our globe, for instance, revolves upon its axis every twenty-four hours, making a regular succession of day and night. This measure of time is not taken at haphazard, but is selected in infinite wisdom, as that best suited to the welfare of man and beast. Had some other period been selected for the length of the day, many inconveniences would have been incurred. For instance, had the length of the day been doubled, so that we should have had an average of twenty-four hours of sunshine, and twenty-four hours night, the greater part of the world would have been sun-burnt into a Sahara by day, and scorched with frost by night. Or had the day been only twelve hours, the earth must have revolved so rapidly as to sweep the now habitable parts with a perpetual tempest.

When, therefore, we hear God uttering the application of the law of periodicity to man's working and resting time during the week, we have every reason to presume that God's weekly period would be found to be as benevolent, and as scientifically accurate, as the yearly period, or as the daily period. Would God, who has made so many thousands of accurate adjustments of time in the machinery of the stars, blunder when He came to the most important of all time measures—the weekly Sabbath, on the righteousness of which depends the life of the bodies, and the salvation of the souls, of unnumbered millions of his dear children? Is it likely that He who has so accurately measured out the twenty-one parts of oxygen, and the seventy-seven parts of nitrogen, which make the breath of life, would fail of accuracy in the proportions of labor and rest of which that life consists?

The attention of men of science was first directed to this subject by the statistics published by Mr. Bianconi, the owner of a number of stage lines in the south of Ireland, employing some thousands of horses, to whom it was an object to reduce the wear and tear of his horses as much as possible. He made experiments, and discovered that he could not keep his horses in good condition while working them seven days in the week, and that they wore out much sooner than when allowed their Sabbath rest. He states that his horses will

run eight miles an hour for six days in the week, better than six miles an hour for seven days in the week, and that he thus makes a saving of thirteen per cent. by obeying the commandment which secures rest on the Sabbath even for the ox and the ass. He adds: "I am persuaded man can not be wiser than his Maker."

The scientific application to men of the result of Mr. Bianconi's experiments upon Sabbath-keeping stage horses was quite easy. • If, in the Fourth Commandment, God commanded that working cattle, and working men, should rest on the Sabbath, and if experiments on the working horses demonstrated that not only were their lives prolonged by Sabbath rest more than one-seventh, but that their vigor was also increased thirteen per cent. by resting on the Sabbath, it was most likely that working men would be equally invigorated by Sabbath rest, and that it would prolong the duration of their lives; for every one knows that constant toil exhausts the life of the drudge. It only remained to ascertain by experiment how much of a man's life is used up by a day's labor.

Human life is sustained by breathing air, the breath of life; and is speedily exhausted if the air is shut off, or poisoned by impure gases. The breath of life is composed of twenty-one parts of oxygen, seventy-seven of nitrogen, and two per cent. of vapor. It is the oxygen which unites with our blood to redden it, and give it life. God made

these proportions with perfect accuracy when he formed our atmosphere. No other proportions would preserve human life. In breathing, we consume the oxygen of the air, and convert it into carbonic acid, a poisonous gas, which we breathe out from our lungs. When working we breathe deeper and faster, and consume more oxygen than when at rest; and, in fact, consume more oxygen than we take in. The surplus is taken from our blood and muscles: we are then using up our lives. How much of a man's life is thus used in a day's work?

It is well known that the waste of the human frame is accompanied by the excretion of carbonic acid in direct proportion to the waste of life. Two of the *savans* of the Academy of Munich, Pettenkofer and Voit, having constructed a respirator enabling them to weigh and measure the breath and vapors expired from the human frame, experimented on a man at rest and a man at work. They presented a paper to the Academy in which they state that, "in comparing the total of the two days of the experiment, it appears that, on the day of labor, there were 373 grammes of carbonic acid excreted more than on the day of rest, and 246 grammes of oxygen more absorbed. But in 373 grammes of carbonic acid, containing 271 grammes of oxygen, there is a difference of 25 grammes of oxygen used in excess of that taken from the air." ("The Annual Scientific Discovery," 1869. Page 298.)

That means that the workingman used up 25 grammes of his life in that day's work. In six days he used up 150 grammes of his life; in seven days 175 grammes. In one year of continuous labor he expended 9,100 grammes of oxygen more than he inspired. It needs no very profound science to calculate that at that rate his original stock of vigor would eventually exhaust itself, no matter how large it was at first; and that the man's life would be spent much faster than that of the man who, by resting on the Sabbath, restored to his frame the amount of oxygen which he had overdrawn during the week. And the facts of the case fully confirm the conclusion. Horace Greeley tells us that he found no old men in the workshops of Paris, where the workmen enjoy no Sabbath.

The repose of the night is not sufficient to restore this waste; nor does the breathing machinery let down its fever heat and speed enough during the night. Dr. Stratton, in the *Edinburgh Medical and Surgical Journal*, January, 1843, states as the result of several series of observations, "that in health the human pulse is more frequent in the morning than in the evening, for six days out of seven, and that on the seventh day it is slower."

I am anxious that this vital fact should be clearly understood by every workingman, for every workingman experiences it. Let us, for the sake of illustration, put a money value upon the breath of life, though no sane man would sell it for any

price if he knew what he was selling. But let us value the oxygen at only a cent a gramme. Then the laborer only receives two dollars and forty-six cents a day for his work, and it costs him to live two dollars and seventy-one cents. He is plainly losing twenty-five cents a day, or one dollar and seventy-five cents in his seven days' drudgery, and that makes ninety-one dollars a year. Suppose the man to have been a modern Samson, to have had a thousand dollars' worth of life to begin with, in eleven years of seven-day drudgery he would exhaust it all.

But if he rests every Sabbath day, he not only does not overdraw his oxygen on that day, but he makes a saving. For, though he does not breathe in as much oxygen as when he is working, he does not consume so much, so that on Sabbath night he has a great deal more oxygen in him than he had on Saturday night. To return to our dollars and cents: he gets half a day's wages and his board on Sabbath, to meet the loss of twenty-five cents a day for the six working days of the week, so that he can not merely pay his way, but have a few cents over on Monday morning. He has got a new start—a fresh lease of life. He has more oxygen in his blood, and that means more life. The poor fellow has actually got a few grammes of life ahead. So, on Monday morning, his head is clear, his eye is bright, the stiffness is gone from his back, his knees are supple again. He feels in every bone of

his body the blessing of God's blessed day of rest. As he kisses his wife, and gives his little boy three tosses and a shake, and steps out cheerily to his work, he feels himself a new man; though, perhaps, he does not know why, nor even thank God, who has blessed him with a fresh supply of life in his blood by the rest of the blessed Sabbath. The Sabbath rest, then, of one day in seven, is the exact proportion of rest necessary to repair the waste of life, caused by the labor of the week, and leave a little over for the enjoyment of life and vigor.

It is upon this ground, of the vital necessity of the Sabbath for the supply of the deficiency of oxygen, caused by work in men and beasts, that the Lord insists upon the Sabbath rest, in his third reiteration of the Sabbath law, in Exodus xxiii. 12: "Six days shalt thou do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thine handmaid, and the stranger, may take breath." וַיִּנְפֹשׁ our translation renders "may be refreshed;" but God gives more accurately the precise mode by which the workingman is refreshed, by his Sabbath rest, "by taking breath," by supplying the deficient breath of life.

CHAPTER III.

WILL YOU REST OR DIE?

THE weary workers of the world sorely need, above all things, rest—to rest their limbs, to rest their souls. Galton says, that men nowadays are in danger of sinking into imbecility. We see it ourselves in the pale faces, and bent forms, of the mechanics and factory laborers, and in their rush to the taverns, for intoxicating liquors, to rouse up their exhausted energies. The brain-workers of the world are sinking under their labors, into paralysis, insomnia, brain softening and insanity, at a rate never known in the world before. And women are becoming utterly unequal to the life-work performed by their grandmothers for four-score years and ten, and dying in the middle of their days, under the burden of family cares. In short, the human race is working itself to death, and needs, above all things, God's blessed Sabbath rest.

The Sabbath weighed in oxygen is life to the weary worker. Medical men had long ago observed, that the duration of human life was greatly abridged by constant work, either with the hands or with the head; and all the eminent

physiologists, without any exception, assert that the nightly repose is not sufficient to restore the vigor of the workingman, but that the weekly day of rest is indispensable to prevent premature death, from toil. In England, the average town-life of gentlemen is forty-two years, but the life of the laborer is reduced, by the wear and tear of toil and poverty, to one-half of this period—to twenty-one years. Six hundred and forty-one of the most eminent London physicians, in a memorial to Parliament, against a proposal to legalize Sabbath desecration, say: "Your petitioners, from their acquaintance with the laboring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, and coeval with the existence of man, is essential to the bodily health and mental vigor of men in every station of life."

Especially indispensable is the rest of the Sabbath to professional men, to merchants, and to politicians, and to all brain-workers. From the multitude of testimonies of the most eminent physicians of Europe and America, without one dissenting voice, I shall cite only one, that of the learned rationalistic physiologist, Dr. Draper, who thus asserts the physiological influence of the Sabbath rest: "In whatever position of life we may be placed, it is needful for us to have an opportunity of rest. No man can, for any

length of time, pursue one avocation, or one train of thought, without mental, and, therefore, bodily injury; nay, without insanity. The constitution of the brain is such that it must have its time of repose. Periodicity is stamped upon it. Nor is it enough that it is awake and in action by day, and in the silence of night obtains rest and repose; that same periodicity which belongs to it, as a whole, belongs to all its constituent parts. One portion of it can not be called into incessant action without the risk of injury. Its different regions, devoted to different functions, must have their separate times of rest. The excitement of one part must be coincident with a pause in the action of another. It is not possible for mental equilibrium to be maintained with one idea, or one monotonous mode of life. There is a necessity even for men of great intellectual endowments, whose minds are often strained to the utmost, to fall back on other pursuits; and thus it will always be that one seeks refuge in the pleasures of quiet country life, another in foreign travel, another in social amusements. Pitt sought a relaxation from the cares of politics in the excitement of the chase. Davy found a relief and a consolation in the rod and line. And among men whose lot is cast in the lowest condition, whose hard destiny it is to spend their whole lives in the pursuit of their daily bread, with one train of thought, and one

unvarying course of events, the same principle imperiously applies. It is often said, that the pleasures of religion are wholly prospective, and to be realized only in another world; but in this there is a mistake, for those consolations commence even here, and temper the bitterness of fate. The virtuous laborer, though he may be ground down with the oppression of his social condition, is not without his relief; at the anvil, the loom, or even at the bottom of the mine, he is leading a double existence; the miseries of the body find a contrast in the calm of the soul; the warfare without is compensated by the peace within; the dark night of life here serves only to brighten the glories of the prospect beyond; hope is the daughter of despair. And thus a kind Providence so overrules events that it matters not in what station we may be—wealthy or poor, intellectual or lowly—a refuge is always at hand, and the mind, worn out with one thing, turns to another, and its physical excitement is followed by physical repose. By the enforcement of the Sabbath, the Church gave effect to this providential system of physical and mental relief. Her chief strength lay in this, that she concerned herself with the common man, who never in the world's history before had any to watch over or care for him. She humanized him by the devotional solemnities of a sacred day—a day of entire relief from toil. Ignorant and rude though he

might be, it was not possible for him to enter her hoary temples without being made a better man. The atmosphere of rest, the twilight streaming through the painted windows, the prayer in an unknown tongue, the slow chanting of the old hymns, or the swelling forth of those noble strains of music which once heard are graven in remembrance forever; these she had made, with more than worldly wisdom, the elements or the incidents of her public worship. She gratified the manly sense by asserting before her altars the equality of all men, by making the vain and transitory gradations of life disappear, and by teaching the rich and the poor, the great and the humble, their common dependence upon the mercy of God."

Testimonies to the sanitary necessity of the Sabbath for the world's workers as emphatic, though not so eloquent, as the above, from distinguished scientists, might be multiplied; but it is needless to do so, since there is no conflicting testimony.

The Sabbath, then, has a scientific standing, as one of the great laws of nature. It stands on the same immovable basis as the law of gravitation, or as the law of the composition of the air we breathe. The man who neglects, or refuses, the rest of the Sabbath, fights against his own life. His being an unbeliever in the Bible will not save him from early death, or insanity, as

the result of his Sabbath breaking, any more than his not believing in chemistry will save him from poisoning by breathing carbonic acid. The Bible simply reveals, what men have since found true by experiment, that man, like all other beings, is subject to the law of periodicity, and, after six days' work, must rest the seventh, if he would enjoy a blessed life.

The time has passed for sneering at the Puritanic Sabbath; it is no longer a mere superstition of Calvinism; the Sabbath is a fact of chemistry; it stands among the solidities of science. The Sabbath must henceforth be recognized as a matter of oxygen; as an affair of life and death. Sabbath breaking, and sewer gas, and unventilated rooms, must ever be associated in our conceptions of the murderers of mankind. The divine who now abandons the divine authority of the Sabbath may as well deny the moral basis of the Sixth Commandment. Discussions about prolepsis, anthropomorphism, and gospel liberty are obsolete, since the Sabbath has been weighed in oxygen, and demonstrated to be necessary to allow workingmen to inspire enough of the breath of life to keep them alive.

Employers who induce or compel their servants to drudge seven days in the week must reckon with God, who is no respecter of persons, for the slow but sure destruction of human life which they inflict; to use a plain word, for killing the children

of God for the sake of the money they hope to make by their Sabbath labor. For, if no money could be made by it Sabbath labor would cease. Does any capitalist imagine that he leaves a blessing to his children when he leaves money made out of the lives of his laborers? or that they will enjoy lives of happiness in spending the price of blood?

The Christian Church also should recognize the Sabbath as standing on the same basis of eternal righteousness as the other duties of the moral law. The standards of all Christian Churches acknowledge the Fourth Commandment as of equal divine authority, and universal obligation, with the Fifth or Sixth, and the other precepts of the Decalogue. Why, then, do the most of them grant absolution to its transgressors? The Popish priest does not grant indulgence or absolution for this, or for any other transgression, without a price paid, or a penance performed. But the evangelical churches grant unlimited absolution to their members for public and repeated transgressions of the Fourth Commandment. My brethren, these things ought not so to be.

CHAPTER IV.

THE WORKING GOD'S SABBATH AND THE WORKING-MAN'S.

IN former chapters we examined the place of the Sabbath among the certainties of science, and discovered that it is one of the laws of nature; one of the great applications of the law of periodicity, which controls all the motions, and which regulates all the work, of the heavens and the earth. Railroad axles, and stage-horses, and laboring men, and brain-workers must rest from their common labor one day in seven, or die of drudgery. This is not the assertion of the Westminster divines, but of German physiologists, demonstrating that the workingman breathes out an ounce of oxygen, in a day's work, more than he breathes in, and must rest, and breathe in oxygen, on the Sabbath, or exhaust his life in a few years.

Thus far science can guide our investigations of one of the great laws of nature. The man accustomed to trace law to the Lawgiver, and to behold in his laws the features of his character—the rightness, and wisdom, and goodness of God—will desire to trace this law of periodicity to that fountain. As the law of gravitation, or the laws of light, heat, and electricity are adapted by the

Creator to the constitution of nature, so, he infers, must this law of periodicity be grounded in the very foundation of things. The physiological must be founded in the theological, since it is mind that organizes matter. And so the bodily rest, to be salutary to the health, must be preceded by a Sabbath of the soul. Science declares the law of rest, after labor, to be invariable and everlasting throughout all her domain; and infers, accordingly, that it is a revelation of the divine nature.

The Bible opens up to us a volume not found in the library of science, yet corresponding exactly with those teachings of science to which we have just listened. Its opening chapters inform us, that God created man in his own likeness, and employed him to imitate, according to his limited ability, the works of his Father in heaven. The design of man's life-work was the same as that of God's—the display of God's glory to all his intelligent family; to angels and men. To accomplish this end, it is necessary that man's work should be regulated by the same principles as those regulating the work of the Great Worker, otherwise conflicting plans must issue in misunderstanding, discord and misery.

Man learns to work by imitating the methods of more skilled workmen. The little girl, with her toy broom, imitates the motions of her mother in sweeping the floor; and the artist travels to distant cities that he may obtain admittance to

the studio of some superior artist, and become inspired with his ideas, and imitate his painting. But, for success in the great work of human life, it is infinitely more necessary for every human worker to study the principles and imitate the methods of the great Master Worker of the world, whose productions have never been equaled in the beauty of his designs, nor in the perfection of his workmanship; and who, with a noble generosity, throws open his methods, and invites us not only to admire, but to imitate him in his excellent working, and in his beneficent resting from his work. We may study God's methods of working by observing nature, and by reading the Bible.

The Bible opens with a revelation of God's method of working. And the most prominent and universal law, or method of God's working, is the law of periodicity. He works for a certain period; then ceases. After six days of active creation of the world and its tenants, he rests on the seventh day. He emphasizes the fact lest man should overlook it. He declares, in Genesis, that "God blessed the seventh day, and sanctified it, because that in it he rested from all his work, which God created and made." Again, in the Decalogue, he repeats this proclamation of the divine original of the law of periodicity. And ten times throughout the law does he reiterate the assertion that man's Sabbath rest is a sign

between God and us, of the child's likeness to the Father.

The assertion that "God rested from his works on the seventh day" has been dismissed by some interpreters as a mere anthropomorphism, a figure of speech; as if God accommodated himself to our weakness. In support of this exegesis, such are wont to refer to Exodus xxxi. 17, where the same writer states that, on the seventh day, "God rested, and was refreshed." This, they allege, is evidently inapplicable to the Infinite Spirit, who can not be fatigued with his efforts; nor needs, like man, to refresh his wearied limbs by repose. They accordingly dismiss this profound oracle as a mere figure of speech; and as a figure destitute of any corresponding reality—a fiction.

But the discoveries of science, to which we have alluded, will not permit any such slovenly exegesis. The great law of periodicity is no mere figure of speech, but one of the fundamental laws of nature, reaching out to the farthest star, whose undulating light twinkles in our eyes, and operating away far back in the geological eternities of the foundations of the earth. It is beyond contradiction, that in the geological ages God wrought as Creator, producing numberless new species of fish and reptiles, of plants and animals, previously unknown; but that, since the dawn of human history, there is no record of any such new creation. Moses' assertion is no

mere figure of speech, but the statement of a great fact, that since the creation of man God has rested from the work of creation.

This indisputable fact, that God's rest-day has lasted some six thousand years, enables us to form a better idea of the six working days which it concludes. For the days of the Mosaic account of the creation-week must bear some proportion to each other. If God's Sabbath day extends over thousands of years, his working days ought not to be confined, in our idea, to twenty-four hours each; but should, like his Sabbath, include vast periods. Indeed, the Book opens with a definition of the word "day," which has no chronological reference, except by implication. After describing the primeval darkness, and the command, "Let there be light," it is said, "And God called the light Day, and the darkness called he Night. And there was evening, and there was morning, day one." But who shall calculate the length of that primeval darkness which constituted the evening of the first unmeasured and unmeasurable day? Peter asserts that the Day of Judgment extends over a thousand years. Man's little, short-lived works are fitly enough measured by the revolutions of our little earth; but the days of the years of the Eternal are marked by the revolutions of ages, and his weekly Sabbath of rest follows upon the completion of the creations of worlds. The fact that God has rested since man's creation is

indisputable, and demonstrates that the law of periodicity is as truly a law of God, to which he conforms his actions, as the law of gravitation.

But a question will arise in the mind of the serious inquirer as to the motive inspiring God to institute this law of periodicity. Was it for his own benefit, or for ours? Did God's nature need repose from labor? Or did he repose merely to set us an example of Sabbath-keeping? Some theologians have summarily decided this great and mysterious question, and answered, "That God fainteth not, neither is weary, and therefore ceased from his work on the seventh day merely to set us an example of Sabbath-rest."

But every serious soul feels that this is not a complete account of the matter. Our minds are not satisfied with the idea that God acts a theatrical part, and assumes a feigned rest, and a satisfaction in a repose he does not feel. We must reverently prosecute our inquiries further into God's rest.

Any correct understanding of the design of God's rest depends upon our previous understanding of the design of God's work. The question has been put, accordingly, in this manner: Was it for his own gratification, or for the happiness of his creatures, that God created the worlds and their inhabitants? The Bible never gives any warrant for such an antithesis; but represents God's glory, and his creatures' welfare, as ever inseparably united.

Let it, then, be granted that the welfare of his

creatures was one great end of God's work of creation, and that the knowledge of God is the highest form of life, it follows that God designed to reveal himself in creation to his intelligent creatures. But the revelation of God in creation demands time—slow and gradual progress; for, had creation been as instantaneous as a flash of lightning, neither angels nor men could have learned the lesson of God's wisdom and goodness, which the study of nature imparts. When God had completed our world, and stocked it with plants, and fishes, and animals, and men, it became a great object-lesson in natural theology, and in moral science, not only to men, but to the people of other worlds. So the Holy Ghost assures us, that "Unto the princes and powers of heaven is made known by the Church the manifold wisdom of God." All which requires time—time to develop history, and time to study history, and see God's wisdom and goodness therein, that angels and men might learn the knowledge of God.

Observation of the works of God demands not only time, but periodicity. Had the atmosphere remained at rest, no sounds would have been audible to human ears; and, had the rush of the motion of the atmosphere been invariable, we had been equally deaf to it: it is only the waves of sound that break audibly on our ears. The same law of periodicity—that is, of alternations of motion and rest—conditions our vision of light

and colors; it is not the flow of light, but its vibrations, or undulations, which enable us to behold its glorious rays. The spectroscope had been a mere blank but for the lines and blank spaces between, which represented the solar spectrum. It is not the electric current, but the alternate opening and closing of it, which communicates thoughts along the telegraph to the ends of the earth. The glories of the star-lit heavens had been all unknown to us but for the law of periodicity, which brings in night, declaring the glory of their Creator. Had not the law of periodicity prevailed in the geologic ages, upheaving the lowest-laid foundations of the earth, and so subjecting them to our observation, we could have known no more of the geology of the earth than we do of the history of the Aztecs. Natural history would have been impossible but for the periodicity of plants and animals. In short, it is only by means of the great law of periodicity that God educates men and angels into the knowledge of his works.

This work, of the education of men and angels into the knowledge and love of God, is now going on, and will progress until it be perfectly accomplished. Its accomplishment fills God's soul with satisfaction. It is a joy to God's heart to listen to every angel, who returns to heaven from a voyage of discovery to our earth, pour forth his eloquent descriptions of the wonders of God's

handiworks: of fruit and flower; of gaily-plumaged bird and wondrously wise insect; and of the great Father's bounteous provision for them all; chiefly, when he tells of man, and of man's rebellion, and of God's unspeakable gift, and of the unsearchable riches of Christ bestowed on sinners, and of the repenting one guided home to glory by the Holy Ghost. All heaven resounds with hallelujahs, and God's soul is refreshed in the Sabbath of our earth.

God's Sabbath-rest, then, is a profound reality; God's soul does enjoy the blessedness of the Sabbath. The law of periodicity has its foundation in the depths of the divine nature. It is indispensable to the accomplishment of the design of the universe. It underlies and conditions the existence of all worlds. It precedes the law of gravitation in the order of reason. The law of chemical affinity is subordinate to it. All the processes of life are pulsations of periodicity. The human mind obeys its behests; and the Divine Mind adapts his manifestations to its cycles. Periodicity is a fundamental law of nature, and of nature's God. And by so much as the great end of God in creation excels the means by which he works it out, does the Sabbath of the soul excel the rest of the body. The working God's Sabbath is the model of the workingman's.

Such being the deep foundation of the law of periodicity in the very nature of God, as well as

in the nature of the earth and man, we are prepared to consider its application to man by our Father in heaven as a most natural and beneficent provision. The reason given in Genesis, and repeated in the Fourth Commandment, why man should keep a Sabbath of rest after a week of labor, because our Father and Creator does so, is seen to be the most profound truth, the most cogent of all reasons. If God needs to enjoy a Sabbath-rest for the proper enjoyment of his works, much more does man. And the sweetest and best repose a man can enjoy is the rest of God—communion in his Father's blessedness.

Here, at the very beginning of man's life, God gives us the true idea of religion: It is rest, repose, happiness, blessedness. "God blessed the Sabbath day" as a day of rest for his child. The first sunrise Adam and Eve witnessed was that of the blessed Sabbath. He sanctified it; set it apart from the common working-days of the week, as a day in which his children might come home, and sit around our Father's table, and enjoy his smile and be happy. The world began life with blessings from God. First, God blessed the dumb brutes, and the singing birds, and made them happy. Then God blessed Adam and Eve, and gave them all the earth. Now God blesses the Sabbath day of rest and joy, as the first fruits of the rest and blessedness he himself enjoys, and invites us, his children, to enter into peace and rest with him.

CHAPTER V.

REST OR RIOT?

IN the previous chapter we demonstrated the necessity of the law of periodicity to the accomplishment of God's design, of manifesting his glory to his intelligent creatures. That design imperatively demanded that the Creator should rest as well as work. The same principle still more imperatively imposes the law of periodicity upon human workers. We have shown the scientific standing of the Sabbath in the oxygen of our breath of life; and we have shown the theological standing of the Sabbath in the Creator's method of revealing himself to man, in the intervals of his workings. The Sabbath, then, is not dependent upon any form of worship, or church institution, Jewish or Christian; but is a law of nature, sacred as that protecting the life of man, or the worship of God.

The Sabbath is thus a sacred day, because it is, in the first place, a safeguard and protection of human life; and, in the second place, because it is indispensable to man's proper understanding and enjoyment of his life-work. Man needs the Sabbath rest, and the Sabbath worship, to pre-

serve himself from sinking down into the drudgery of the brute, and from becoming a mere animal. On the Sabbath, he not only recuperates the oxygen in his blood, and the vigor of his body, but he remembers the fact that God is his Father, and that, as God's child, he is placed in the world to do the works of his Father. Whether these works be done in the mine or in the mountain, in the workshop or on the ocean wave, if done in obedience to God's will, they are as acceptable to God as the ruling of an empire.

Thus the dignity and the divine origin of labor are asserted and preserved. The laborer who regards himself and his fellows as workers together with God, will not seek his enjoyment in the tavern, nor his companions among the drunken and profane. He will walk worthy of his vocation. We hear, nowadays, a great deal about the conflict between labor and capital, and many are terrified at the prospect of the dangers to society from the uprising of the ignorant and imbruted masses of mankind. I would not underrate these dangers. But why are the workingmen ignorant and animalized? Because the world has degraded labor and the laborer, by taking away God's day of sacred rest and holy worship.

Sabbath-breaking laborers are always lawless and brutal. God made labor as sacred as marriage, or as human life. Employers of labor have degraded it, just as Eastern despots have degraded

marriage, and interfered with the holiness of human life. Railroad employers, above all others in our land, have trampled down the workingman and compelled him to seven-day drudgery. Is it wonderful that the men whom they have taught to despise one part of God's law should treat another part of that law with contempt? What law but the law of God constitutes the rights of the directors to the property of the railroad? But surely the right of the laborer to his Sabbath rest, and to the life of his body and of his soul, dependent on it, is far more sacred than that of the proprietor of the railroad to his rails and engines. If, then, the capitalist forces the laborer to drudge away his life in contempt of the law of God, need he wonder if that contempt, into which he has educated the drudge, extends itself to the laws of property as well as those of labor? The railroad owner teaches the laborer to break God's law to make money for him; need we wonder that the laborer will break God's law again when he thereby can make money for himself? The laborer must be taught, by his employer's example, reverence for the law of God; and especially for the Sabbath law. There is no possibility of delivering the world from the miseries of strikes, and riots, and communism, save a return to God's original institution of the dignity of six days' labor, and the sacredness of the Sabbath rest.

It is the great work of the Church to illustrate

the blessedness of Sabbath rest to the weary, drudging world. "We who have believed do enter into rest." It is our privilege and blessedness to imitate our Father's example, and to rest on the Sabbath from our daily labors, and enjoy the blessedness of communion with God in the contemplation of his works and his word, and in offering up to him the joyful worship of adoring souls. Sabbath rest, and Sabbath worship are the highest enjoyments of the believer on earth, and the clearest foretastes of the coming glory of communion with Christ in his kingdom. The mere bodily rest can not elevate and ennoble the workingman, any more than it elevates the working horse. God-likeness is nurtured by the Sabbath of the soul.

In competition with God's mode of Sabbath rest and worship, the devil suggests Sabbath revelry. The Sunday steamboat excursion, the Sunday railroad train, the dancing-floor, the band of soul-stirring music, the popping of corks, and the fragrance of golden wine, all combine to turn the soul away from God, and to keep it down to the things that are of the earth—earthly. Then follow, by an inevitable necessity, those that are sensual, and those that are devilish. Men, aye, and women, too, lose their sobriety, and their virtue and modesty. Seldom does a Sunday excursion return without its sacrifice to Satan of drunken men, and drunken women lying on the floor. Too often

the pistol, in the hands of the drunken Sabbath-breaker, ends his own life, or that of his neighbor.

The poor drudges upon the steamboats, the railroads, and in the saloons, and all the ministers to the pleasures of others, who must toil without a Sabbath rest, that the aristocracy of the dollar may play, are ground down by Egyptian bondage. The hard-worked stoker, or engineer, or conductor, as we have seen, expends twenty-five grammes of his life, in every day's work, more than he breathes in. God gave him the Sabbath to recuperate his vigor. But the Sunday excursionist comes on Sabbath morning, and says: "I want to go on a picnic. What care I for your life, or your children, who will be left orphans, and your wife a widow, when you are cut off in the midst of your days by Sabbath drudgery? What care I for your soul, excommunicated from all opportunity of attending church, or of learning to know and serve your God? I will enjoy my own pleasure, and I care nothing for your right to rest your weary limbs. I will enjoy my dance, and drink, and song. What care I for your poor drudging wife's, and tattered children's right to enjoy the cheer and comfort of a father's presence, one day in the week, at home? I can read my Bible, and, if I please, go to church, in the evening, and enjoy the sacred strains of music from the choir. But who cares for the souls of hard-handed, black-faced stokers and engineers? Has God made such people? Has he any place

for them in heaven, among wealthy, well-dressed people? Ring the bell! All aboard! Now we are off for the Sunday picnic.”

The Sabbath thus desecrated for the pleasure of money-spenders, and the gain of money-makers, by a large and respectable class of the community, what remains to hinder the remainder from following the example? We see, in Europe, that the result of Sabbath revelry to the aristocracy is Sabbath drudgery to the working man and woman. The dress-maker and milliner, the baker and confectioner, the tailor and hair-dresser, the singer and the actor and the opera-dancer, the groom and the cabman, and all the multitude of other tradesmen, are driven, by competition, into Sabbath labor—seven-day drudgery; and receive no more wages for the seven days' work than they formerly received for six. And so the weary, toil-worn, drudging world is cheated by Satan out of the day of sacred rest, and hurried breathless down to the grave.

All who lend their countenance, and example, and presence to Sunday excursions are doing what in them lies to destroy the Sabbath—man's most precious inheritance from God. Were there no excursionists, there would be no excursions. Every man and woman who takes part in one of these excursions, becomes responsible to God for all the drunkenness, profanity, lewdness, and bloodshed to which such a high-handed violation of God's

law invariably leads. An assemblage to violate the Fourth Commandment is an unlawful assemblage, as much so as an assemblage convened to violate the Eighth Commandment by stealing, or burning a house. Indeed, it may be questioned whether the destruction of the Sabbath be not more dangerous to society than the destruction of the best house in this city.

But it is replied that your Christian people go on Sunday excursions; that they own shares in the Sunday railroads and steamers; and, while their servants are thus drudging out their lives, as you say, they are sitting in your pews, at your communion tables, and preaching in your pulpits.

If that be true, I am very sorry to hear it—sorry for their own sakes, and sorry for the world's sake; for well I know that there is but one code of law for all men, and that God will tolerate no man in transgression of his law, because of his profession of religion. The Sabbath-breaking drudge, as we have seen, can not escape the curse of God; nor will his Sabbath-breaking employer's wealth avail to excuse his transgression before Him who is no respecter of persons. On the contrary, his superior advantages will insure severer punishment. The servant who knew not his Lord's will, and did it not, shall be beaten with few stripes; while he who knew his Lord's will, and did it not, shall be beaten with many stripes.

That the Sabbath-breakers of our land have ex-

communicated themselves from the blessing of God is so plain that he who runs may read it. Look at the Sabbath-breaking railroads—many in bankruptcy, and the rest running on the same down-grade. Look at the Sabbath-breaking saloon-keepers, and their families, treading the path to the drunkard's grave. See the money made by the Sabbath-breaking capitalists—squandered in litigation, or extravagance, or debauchery. And listen to the roaring of the Sabbath-breaking mobs on the hilltops, and say: Is it a token of God's blessing upon a Sabbath-breaking city to have thousands of its people struggling, like wild beasts on a chain, to be let loose from all laws of God and man?

Be not deceived! God is not mocked, neither by infidels, nor by Christians. The law of the Sabbath rest, and Sabbath worship of the working-man is one of the fundamental laws of nature, which will avenge itself upon all transgressors. There is only one way to save the world from the terrible outburst of man's wicked passions, and that way is by teaching him reverence for the authority of God. God has graciously appointed the Sabbath for this purpose. Those who desecrate the Sabbath sin against their own mercies, and destroy the only opportunity for their own, and for the world's, salvation from brutality and destruction.

Let every one resolve that he will avail himself

of God's blessed day of sacred rest. Let every one rest from all his daily labor, save as works of necessity or mercy demand his exertions; for the Lord will have mercy before sacrifice. And let every child of God come home to his Father's house on Sabbath, and rest in God, meditating on the greatness, and goodness, and love, of his Father and his God, and trusting in him to provide for all his wants, and praising him for salvation in our risen Lord. And let him be fully assured that, in this blessed Sabbath rest, he does now enjoy the pledge and foretaste of fuller fellowship with God, in the rest that remaineth for the people of God; for Sabbath rest is soul blessedness.

CHAPTER VI.

SHALL WE EXCHANGE OUR AMERICAN SABBATH FOR A GERMAN SUNDAY?

“IF thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” Isaiah lviii. 13, 14.

Religion is power. Ungodliness is weakness. The man who, in the struggle of life, has God against him, struggles against fearful odds. The nation that sets itself to overturn the moral government of Jehovah must come to ruin. The city which obeys the laws of nature, and of nature's God, will be supported and aided by all the arrangements of the universe. These truths are not only asserted in Scripture, they are simply a more expanded form of the truth, that God reigns—a truth owned by every man possessed of common sense.

Our text is a particular application of this general

principle to one of the commands of God's law. While some of the ten commandments are the guardians of individual character and of personal property, and others of family government, the Fourth Commandment guards national religion—the basis of all political liberty, and of national prosperity.

The Fourth Commandment has always been opposed. The avaricious man would drudge on forever to increase his gains, and grudges a weekly day of cessations of his accumulations; the frivolous and sensual desire to convert the weekly day of sacred rest into a day of festivity and revelry. These extremes meet, and combine to destroy the Sabbath rest, and to substitute a day of revelry for the sensual, and a day of labor and gain for the avaricious. The combination of the money-makers and revelers in Israel, in the days of Isaiah, was too successful; and this prophet, after the example of his predecessors, raised his voice to reprove, exhort, and encourage his countrymen to a better life. He promised, in God's name, national honor and prosperity as the necessary result of national religion, exhibited in a reverent use of God's Sabbath for his worship. He does not, in this place, declare all the consequences of national irreligion; nor is it necessary. The law of nature, for nations as well as individuals, is the law of moral gravitation. The man or the nation that tramples on God's laws forfeits his blessing and can not rise,

but must inevitably sink, slowly it may be, but surely, sink to ruin. The unvarying testimony of Scripture is, that all ungodly nations shall perish.

The sad experience of the Hebrew nation confirmed the predictions of the prophet. Disregarding their Sabbaths and their sanctuary, they speedily sunk into heathenism, with all its corruption of morals, selfishness, and disregard of the public good. They drowned in drunkenness and lewdness the religious faith which had inspired such deeds of heroism in defense of their altars and their homes, and made their little armies of patriots victors over the millions of conscript slaves of their tyrant invaders. Thus reduced by their vices to the level of the surrounding nations, their few regiments of militia were ere long conquered by the superior numbers of the standing armies of the heathen, and the farmers of Palestine were made slaves to the conquerors, bound to the coflle chain, scourged across the plains of Mesopotamia, and compelled by the slave driver's whip to drudge from morn till night, without cessation, from one end of the year to the other; longing in vain for that weekly Sabbath rest which they had so despised in their own land. And for seventy long, weary years, their land enjoyed its Sabbaths, while they enjoyed the punishment of their iniquity—the ceaseless seven-day drudgery of slaves, by which God taught them the value of his blessed Sabbath rest.

When, through the mercy of God, their conquerors were conquered, and their captivity was removed, the freedmen remembered the lesson they had thus learned; and, when they returned to their own land, or dispersed themselves in the great cities of the world, they observed their Sabbaths with such excessive particularity that Sabbath-keeping became the most conspicuous of their national customs. The heathen satirists ridiculed them as Sabbath-keeping Jews. This was one of the chief influences which held them fast to their religious faith, and national hopes, amidst heathen and Christian idolators, and formed that national character which gives them to-day so great superiority over papal and infidel Europe. For we are not to judge of the Hebrew race by a handful of money-making shop-keepers, destitute of any God but the dollar. All the elements of national greatness exist among them. Let us remember that Hebrew generals led the conquering armies of France, and that the great Napoleon was half Hebrew; that Hebrew journalists control the newspaper press, and mold the public opinion of Europe; that Hebrew bankers control the national treasuries of the world, and dictate peace to the victorious Emperor of all the Russians; that in the universities and parliaments of France, Germany and England, the representatives of this people speak with authority; and that the scepter of the Empire on which the sun never sets is wielded to-day by

one whose name attests his lineage—Benjamin de Israeli—a Sabbath-keeping Hebrew. Surely the prophecy is fulfilled before our eyes. Israel rides upon the high places of the earth. Scattered by ungodliness, Israel regained its superiority to the sensual and degraded heathen by conscientious obedience to the moral law, and by the worship of God; and now this people, numerically the most insignificant, by its moral superiority, takes rank above all the other races of its native Asia, and on a footing of equality with the proudest races of Europe. The Jews, then, are an illustrious instance of the power of national religion to exalt a nation.

The prediction of our text, thus fulfilled in the alternate degradation and elevation of the Hebrews, is by no means exhausted in them. Like the laws of nature, the moral law of God is of world-wide application. The Hebrew nation is an illustration of, not an exception to, God's method of governing the nations. Thousands of years before the father of the Hebrews was born, the Sabbath was made for man. His physical frame was made so dependent on the day of weekly rest that in every day's work he breathes out an ounce of oxygen more than he inspires, and depends on the Sabbath rest to restore this exhausted breath of life. Every man needs the Sabbath worship of God also to enable him to conquer the animalism of his nature, and to prevent him from sinking into ignorance and brutality, the grave of all godless nations.

The people of America are now assailed by temptations like those which seduced Israel to conform to the customs of the surrounding heathen. Besides our own natural longing for pleasure, and the weakness of human nature in favor of present enjoyment rather than mental or moral improvement, we have to contend with a vast mass of foreign sensuality, imported in the process of immigration. Multitudes, invited by our fertile soil and hospitable welcome, are flocking to our prairies and cities, who are ignorant alike of our history and our institutions, of the price which America has paid for the liberty which makes it the land of the people, and of the popular intelligence, morality and religion, which are the only conditions on which our liberty can be maintained. Born and educated under European despotism, they are ignorant of the first principles of self-government, and delude themselves with the idea that republican institutions demand no higher intelligence or morality from the people of America than what sufficed to the people governed by the police of the Emperor, or the soldiers of the Kaiser. They desire to revel away the day of sacred rest as they were accustomed to do in France or Germany, instead of using it as God designed, and as our American institutions design, as the precious opportunity for cultivating their minds, and, so, elevating themselves above the degraded condition of the European people, from which they have been so glad to fly

for refuge to America. They labor to import the very worst features of their degradation, to Germanize America, and to keep themselves, and to educate their children in, that ignoble animalism which has reduced the working people of Europe to their present state of oppression, taxation, and poverty, by spending their Sabbaths in drinking, revelry and lewdness.

In this course they have found fit leaders in the liquor dealers of our land. Since the day the first manufacturer of wine fell a victim to his own liquor, and bequeathed an inalienable destiny of degradation and sensuality to his successors, alliance with every degradation of humanity has been the fatal condition of success in the liquor trade, and especially with all degradations promoted by drunkenness. The profits increasing with the consumption of liquor, they have a money interest in promoting drunkenness. And as experience shows that Sunday revelry greatly promotes drinking, they have, with great unanimity, taken the lead in every movement for the desecration of the Sabbath, by converting it into a drinking-day instead of a day of rest and worship, as we have seen in the recent festival. With the working classes they have been, to a great degree, successful. The savage Indian of our own country, destitute of the comforts of a home, inspired by no historic memories of his nation, sustained by no hopes for the future of his tribe, looking upon his children as doomed to lives

of cold, and hunger, and subjugation, and to early death, and with only the faintest dreams of a happy hunting-ground in the spirit-land, not unnaturally grasps the whisky-bottle, and seeks in the excitement of a whirling brain, and in his momentary exaltation as a drunken big Indian, a brief escape from the misery of his life of barbarism. And the poor peasant or mechanic of Europe, surrounded there by the broad domains of an aristocracy owning the land from which he should raise his bread, compelled to toil from sunrise to sunset for twenty-five cents per day, with every article of consumption taxed half its value to sustain courts and armies in splendor, and with no prospects for his children but to become paupers or robbers, lies under the same temptation as the Indian, to seek oblivion of his misery in drunkenness.

There are, however, a large number of persons whose minds are not so wholly sensual as to be satisfied with the mere animal gratification of drink, and with the alcoholic excitement of brain which it produces, and whose circumstances have enabled them to enjoy a little intellectual culture, and the capacity of being cheered by soul-inspiring music. It is one of the great humanities, that almost as soon as the infant draws its first nourishment from its mother's breast it is soothed to the sweet sleep of childhood by that most heavenly harmony, the mother's cradle song of love and peace. Thus music comes to us consecrated by a baptism of

blessedness, and the child runs to meet the most simple musician as of kin to his best friend—as one who prolongs the blessedness of the childhood of the kingdom of heaven.

As the education of the child progresses, the capacity for the enjoyment of music is developed, and may be increased to an almost infinite degree, until the child who delighted in the music of his rattle may compose and perform oratorios like Handel's "Messiah," yea, even take part in the anthems of choirs of angels. And it is agreed that we have thus in music a powerful influence for the elevation of humanity from the degradation of sensual animalism, and for the education of the people to a higher and a nobler life. For the multitude will listen to a song who will not listen to a sermon, and the brass band will humanize thousands who have no taste for theology; and it is better to lead people by their likings than to attempt to control them by their fears, and to make their religion enjoyable here rather than to clothe them with gloom in this world as the condition of happiness in heaven hereafter. The examples of France and Germany are held up before us, and we are invited here in America to devote our Sabbaths to the worship of God in nature's temples, under the shady trees, to the music of the brass bands, and gay processions and parades, with fluttering flags, and joyous songs, and merry dances; and thus make sure of happiness here, at least as much as

we may, as the best pledge of a happy hereafter. By every variety of vituperation of our Puritan Sabbath, and of commendation of the French Sunday revelry, we are admonished to abandon the institutions of our American society, and to transplant ourselves to those which have framed the manners, and so the liberties, of the people of Europe.

This proposal has not only been made, but has been actually, on a large scale, carried into practice in our own city last Sabbath. The makers of liquor and the makers of music combined their energies, and barrels of beer and brass bands united to promote the worship of Bacchus, and to disturb the worship of God, in Inwood Park, during the day; and as night began to throw her veil over the face of blushing heaven, the gas-lights revealed to the reporters glimpses of the shameless lewdness which has rendered the name of our city a reproach throughout the Union, as practicing indecencies which would not be tolerated for an hour in Paris or Vienna. This is the specimen of the German and French Sunday revelry presented to us in exchange for our American Sabbath by the conductors of the Saengerfest, inaugurated by a public procession of our municipal authorities, in presence of the children of our public schools.

We are thus absolved from the duty of arguing the weakness of music to control the passions of mankind, or of demonstrating by historical examples that its sweetest strains have as often en-

livened the orgies of Bacchus as solemnized the worship of God; and that music is just whatever men make of it, a blessing or a curse. We have seen here how it is prostituted by drunkard-makers as a barmaid to sell their beer, and by harlots to attract their customers. We can not separate this disgraceful revelry into its component parts; it is all one combined partnership in vice. The beer bemuddles the music, and the Sabbath revelers at once insult God, disturb their neighbors, and degrade themselves.

What do the American people think of the German Sunday? The very first impression this exhibition makes upon every beholder is that it is at variance with the existing institutions of this country; that it is foreign and anti-American.

Our American Sabbath is the most distinctive social institution of our Republic, the day for the public education of our people in their duties to God, and to each other, a day regarded as sacred for that purpose by the founders of our commonwealth, by the laws of our States, by the decisions of our courts, and by the proclamations and examples of our chief magistrates. It is a national institution, believed to be essential to the permanence of our Republican liberties. We are now asked to remove the fence of sacred authority which has so long protected it, and to lend our aid to a number of foreigners, who propose to erect over its ruins a temple of pleasure, such as the despots

of Europe erect for their slaves, where they may drink and dance, and forget the chains which bind them in helpless slavery.

The Sabbath is the oldest of our American institutions. The planting of this free Republic was preceded by an act of homage to the Sabbath and to the God of the Sabbath, which can never be forgotten by the people of America. When the little band of tempest-tossed emigrants, long confined in the cramped recesses of the little bark, the *Mayflower*, landed on Friday, the 2d of December, 1620, they had neither a roof to shelter their children from the falling snow, nor a breastwork to protect them from the arrows of the hostile Indians; yet, with one consent, the Governor and people rested from labor on the Sabbath, according to the commandment, trusting to the protection and blessing of the God of the Sabbath. The first nation on earth which was ever founded upon a written constitutional compact of liberty was thus planted upon Sabbath observance, amidst the leafless forests and falling snows of a New England winter. The Sabbath and the nation which survived such a nursing are not likely to be swept away by any modern thunder-storm.

This precedent of Sabbath observance has been followed by all the other States. In every one of the United States, save Louisiana, founded by French Papists, the Sabbath has been recognized as a day of sacred rest. While no compulsory

religious duties are prescribed, the laws forbid common labor and noisy revelry on that day, as infringing the public peace and right to rest, guaranteed to man and beast by our Creator. The laws of this State of Ohio are no exception to those of other States, forbidding, under penalty, all that common labor in driving vehicles, running steamboats and railroads, selling liquors and refreshments, and all that noisy revelry of bands and processions, disturbing worshipping assemblies, which formed the prominent features of last Sabbath's revelry. The constitutionality of our Sabbath laws has been again and again tested in the Supreme Courts of the various States, and uniformly affirmed through a long train of decisions. That performance, therefore, was a barefaced attempt to overbear, with a high hand, the well-known ancient, common and statute laws of our land, and to terrify the magistrates, by the multitude of law-breakers, from attempting to maintain our American institutions; and, as such, it demands the stern reprobation of every loyal American.

But our principal objection to this inauguration of Sunday revelry is, that it is utterly ungodly and profane, and degrading to the people, also destructive of our Republic. It directly assails and abolishes the worship of God, so far as its attendants are concerned, and it degrades the thousands engaged in ministering to the pleasures and vices of the revelers into seven-day drudges, destitute of

manhood and character. The Sabbath, God's day of rest and worship, for the elevation of the people, is thus perverted into Satan's Sabbath of sensuality, drunkenness, and lewdness. Our American Sabbath is thus basely corrupted into a German Sunday, with all the fiddling, drinking, and drum-beating by which the tyrants of Europe contrive to amuse their ignorant, demoralized serfs, so as to keep them down in that state of ignorance and slavery which they regard as the only proper condition of common people.

That high moral character which is the truest and most endearing glory of nations, bears a close connection and relationship with the cultivation of religion and the observance of the Sabbath. Where the Sabbath is spent as a day of revelry, the hard working classes are deprived of their only opportunity of worship and instruction, and speedily degenerate into mere animals, ignorant of God, and acknowledging no restraints of conscience—the dangerous classes of European cities. The middle and higher classes also, seduced by these spectacles from the house of God, lose the habit of worship, and infidelity and atheism grow rankly over the ruined temple. Justice McLean, of the Supreme Court, stated a historical truth which admits of no exceptions when he said: "Where there is no Christian Sabbath there is no Christian morality, and, without this, free government can not be long maintained."

Sabbath observance is closely connected with morality. The statistics of public morals show that the Sabbath-breaking countries are the most licentious, and the Sabbath-keeping countries the most moral. Thus, in London, the illegitimate births are only 4 per cent. of the whole; but, in Paris, they are 33; in Munich, 48; in Vienna, 51; or, on an average of France and Germany, ten times as numerous in the Sabbath-breaking, as in the Sabbath-keeping countries of Europe. In Paris 3,000 foundlings yearly attest the absence of natural affection in parents, produced by the prevalence of poverty and licentiousness. The character of the theatrical exhibitions, of the most popular revels, furnishes another evidence of the demoralization of the French and German people. And the exhibitions made in the Sunday theaters of Cincinnati, and Chicago, and San Francisco, proclaim to heaven and earth the brutish and shameless demoralization consequent on Sunday revelry. And the Saengerfest picnic last Sabbath evening, as described in the daily papers, closed with an exhibition of lewdness worthy of the youths of Sodom.

This deplorable state of individual demoralization always necessitates rigid restrictions of personal liberty. So universally feared is the licentiousness of the people on the continent of Europe that every possible restriction is put upon traveling. The passport system, which we could barely tolerate during the actual prevalence of war, and then only within

the territory occupied by the army, is the standing rule of all Europe during the profoundest peace. But peace in Europe is only an empty name. Millions of armed men are kept in pay, and millions more in reserve, ready to cry havoc, less against foreign enemies than against the foes of their own household; ever ready to rise in rebellion against any who may be pointed out as the authors of their miseries. The tyranny of the Emperor, or the Kaiser, is felt to be less dreadful than the anarchy of the Red Republic. One-half of Europe is thus in arms against the other, and this is called the balance of power. Public liberty in such a state of society is impossible.

The connection between despotism and Sunday revelry on the continent is not accidental, nor is it merely by chance that you behold liberty and Sabbath observance flourishing together in England. There is a profound relationship between intelligence and freedom. Morality and liberty are sisters. The despot fears an intelligent people. "Yon Cassius thinks too much," is the thought of all Cæsars. Give the slaves a fiddle and a festival, a show and a procession, on their holiday; let them drink and dance, and go to work again the next day, and they will never become capable of self-government. The wearied body jades the mind, and the toilworn laborer craves his pipe and his sleep after the day's work is done; there is no time nor taste for studying political rights on the work-

ing-days. The Sabbath is the workingman's school-day, to learn his native equality with the nobles of earth, his equal rights before the God of heaven, and the hundred achievements of the plebeian princes with which the Bible stimulates mankind to do and dare for the common weal.

A people assembling from Sabbath to Sabbath in the sanctuary, to learn the lofty lessons of their relationship to the God of heaven as their common Father, and of the equal obligation of his law upon all ranks and degrees of men, and, by this knowledge of the truth, made free from the bondage of the fear of man, can not be indefinitely held in slavery. With a true instinct, the despot, King James, published his "Book of Sports," commanding fencing, archery, games, and dances on the Sabbath, well knowing that, could he succeed in debauching the people of England and Scotland into French Sunday revelry, he would have no trouble in keeping them under French despotism. The English and Scottish people rejected the despot and his Sunday sports, and asserted their Sabbath and their liberty. They have continued to retain their Sabbath and their liberty, while France and Germany retain their Sunday festivals, their standing armies, their spies, their passports, and Bismarck.

The connection of the Sabbath with liberty is fundamental. Ignorance and vice among the people are the conditions for the existence of despot.

ism; intelligence and morality are the indispensable conditions of liberty. But popular intelligence demands education; not merely the ability to read and write, but the time and inclination to read and write something useful and elevating. The Sabbath is the workingman's only school-day. All the week he must toil for his daily bread, and that of his children. At night he is too wearied to read or study serious subjects. The blessed Sabbath brings him time to think, and invites him to think on the most elevating themes—the universal fatherhood of God and brotherhood of man; the equality of all men before God; the universal obligation of God's moral law alike on prince and peasant; the common salvation of all mankind through Christ; that judgment seat of God, who is no respecter of persons, before which master and servant, ruler and subject, must soon appear to give an account of the deeds done in the body; and the coming of our Lord Jesus, in the clouds of heaven, with his mighty angels and risen saints, to abolish every organization of transgressors, and establish his everlasting kingdom of love, and righteousness, and peace on the earth. Men educated in these truths can not become slaves of despots, but have ever been free.

On the other hand, let the working people spend their Sabbaths and their wages in revelry, and return on Monday to the toils of the week as ignorant of their rights, and as unfit for their duties, as

they were, and let their lives be spent in alternate drudgery and revelry, and they become the dupes of demagogues, who flatter their pride and abuse their ignorance, and make them the tools of their factious designs. Party strife speedily becomes enraged to blood-shedding, and the Republic becomes a Mexico of perpetual revolutions, until, wearied of the strife and longing for peace, the people cast themselves at the feet of any military dictator able to protect them from the drunken mob.

These are not theories; they are inductions from experience. The futile attempts which have repeatedly been made by the people of Europe to establish republican governments have convinced all wise observers, that an ignorant and licentious people are not capable of such an achievement. When aroused by the declamations of demagogues, the waves of popular fury can overwhelm the abuses of centuries; but a mob has no constructive capacity. The fundamental principles of self-government are unknown to men who have never learned the habit of self-control, by obedience to the only power which ever could control human passions. After a brief but satisfactory experiment of their own incapacity for self-government, the people of France, of Italy, of Spain, of Germany, have instinctively looked around for some despot or other to govern them, and have knelt before the Bonaparte, or the Bismarck, who proved himself capable of conquering them. The prevalence of

despotic aristocratic governments in Europe is an unanswerable proof of the incapacity of its people to win and to wear freedom.

Europe was once proud of the Republic of the Netherlands. The story of the brave Netherlanders has been often told; how they took refuge for liberty, and defended their Republic against Spanish tyranny and Popish cruelty, amidst the morasses of the Rhine, below the level of the ocean; cutting their dykes and drowning their country to save their liberty, the liberty of the only free country in Europe, the only land which could give a refuge to our own persecuted Covenanting and Puritan ancestors, and the only country capable of furnishing a deliverer to England in her hour of anarchy and distress. This brave Republic of the Netherlands was a Sabbath-keeping nation, until French infidelity and French tyranny overpowered the religion and the liberty of the people, and French armies forced upon them the decades instead of the Sabbath, and the Empire's satrap King instead of the President elected by the nation. The Sabbath and the Republic went down together before the infidel tyrant of France, and the feeble kingdom of Holland now lies at the mercy of any invader.

The only considerable free State in Europe today is Britain—the only nation where the voice of the people controls the action of the government, and where the government is administered with some good measure of regard for the welfare

of the people, and where the general prosperity and industry rest on so broad a basis as to give promise of stability. The northern extremity of Great Britain, distinguished by a more rigorous climate, a less productive soil, and a more scanty population than the southern, has distinguished itself beyond all the rest of the world for the intelligence and enterprise of its sons. The names of Mackenzie and Frazer mark the rivers of our own continent, while Livingstone has explored the hitherto inaccessible interior of Africa; and wherever a steam-engine propels a mill or an ocean steamship, the name of James Watt is commemorated as one of Scotland's benefactors to the civilized world. And Scotland has been distinguished above all the nations for its sacred Sabbaths. Amidst the overthrow of kingdoms, and the wreck of nationalities, England bravely defied the despot who sought to enslave the youth of Europe by the conscription of France, and the slaughter of three millions of the people of Europe. By her indomitable energy and wise counsels, no less than by the vast resources of her industrious people, Britain succeeded in combining the powers of Europe, and in delivering mankind from Napoleonism, on the field of Waterloo, and she has since been regarded as one of the arbiters of the destiny of the world. Need I tell you that this England is a Sabbath-keeping nation? Count de Montalembert declares his astonishment at beholding all the vast ma-

chinery of England's commerce—her docks, and warehouses, and shops, and streets—ceasing from labor on the Sunday, as the most remarkable phenomenon which the Continental traveler witnesses, and traces the superior prosperity and peacefulness of England to the habits of order and religion thus engendered.

We shall, however, here be reminded of France and Germany; both, it is said, powerful peoples, and yet both devoted to Sunday revelry.

Let us look at France, then, as an example of a republic to be envied by America. How would you like to have the French conscription extended over the United States every year, and every seventh young man drawn, and compelled to serve in the army? When only one man in twenty was demanded of New York, the draft riots nearly convulsed the country. The conscription is too great a price to pay for French Sunday revelry. But there is no help for it. If we descend to French frivolity and sensuality, there is no escaping French military despotism.

But we shall be informed that it is a German Sunday which we are invited to observe, and that Germany is now the leading power of Europe.

Well, then, how would the American people like to have every young man taken from home and compelled to serve three years in the army, and refused permission to marry or to emigrate unless he shows that he has fulfilled this conscription?

And when he has fulfilled this military service, what liberty does the Kaiser's serf enjoy? Imagine to yourself our American Secretary of State going before Congress, and asking an enactment like the Bismarck Bill, to punish any member of Congress who should speak disrespectfully of the President, or of the Administration. Is that the popular liberty to which Americans are asked to degrade themselves? That the Chancellor should dare to propose such a bill demonstrates the utter degradation of the people. America, with its Puritan Sabbath, is a better country for the people than Germany, with its Sunday revelry.

It is unnecessary to dilate on the prosperity of our own land, sufficiently attested by the resort of hundreds of thousands of the people of Europe and Asia to our shores; nor on the moral and political influence of this young republic, which makes the heart of the oppressed of every clime exult at the sight of the American flag, and which has exalted the ministers of American commerce, even in the most remote cities of Asia, into protectors and deliverers of the victims of tyranny. But it is in this argument of great importance to assert emphatically the religious character of our country, as the natural and historical basis of our nation's greatness, and of her respect for the Sabbath, as both the expression of American religion and the grand instrument of its extension and support. This is the more necessary that a portion of our foreign

population deceive themselves with the idea that because no particular form of religion is supported by taxation, and because the Constitution forbids compulsory enactments of creeds or worship, we must therefore be, as a nation, atheistical, and be bound to treat God's law with contempt.

This is a great mistake. Our Supreme Courts have again and again affirmed Christianity to be the basis of our common law, and the history of our country shows the particular and prominent regard of the founders and heroes of our Republic for the Sabbath, which is the public embodiment of our Christianity. From the first planting of the Colonies down to the latest refusal of our Chief Magistrate to transact business on the Sabbath, we behold a general recognition of the sacred day, which the Ruler of nations has commanded to be kept holy.

The occasional exceptions of public ostentatious Sabbath-breaking have been so marked with disaster as to speak even more distinctly the great national lesson of the folly and punishment of Sabbath-breaking. In this connection it is necessary to refer, and a mere reference must suffice, to the disasters of the attacking party in the Sabbath battles of Quebec, Monmouth, Lake Champlain and New Orleans, in the war of the Revolution, and to the still fresh recollections of Bethel and Bull Run. It is not by chance that so many Sabbath marches, campaigns and battles, during our late war, ended in con-

fusion; and it is not the part of wisdom never to learn by experience that God reigns, and means to enforce his laws. Nor are we wise to ignore contemptuously the disasters which have befallen cities in times of peace, at the hands of Sabbath revelers. Chicago will long remember that fatal Sabbath evening when, in procuring milk-punch for revelers, the fire was kindled which laid that city in ashes before morning. Even men who do not believe in God must admit that Sunday revelry is unlucky.

To conclude our discussion, we have seen that Sunday revelry promotes drunkenness, lewdness, and ignorance, and prepares the people to become the dupes of demagogues, and to submit to the tyranny of despots; that the only nations which enjoy liberty and prosperity to-day, namely, Great Britain and America, are Sabbath-keeping nations; and that the attempt of Sunday revelers to overbear our American Sabbath laws with a high hand is a disloyal attack upon our American institutions, which, if successful, would be disastrous; most of all to the people who make it, not knowing what they do. No intelligent American, educated in the principles of Washington or Lincoln, would assail the American Sabbath.

We would thence infer the duty, and appeal to every American citizen loyal to republican institutions to perform it, of laboring to instruct the masses of our people in the dependence of liberty

upon religion, that they may refrain from such suicidal attacks upon the safeguards of our national liberty, and may become the willing defenders of the Sabbath, the workingman's day of rest, education, and worship, and God's blessed pledge of our nation's prosperity and honor. American liberty stands or falls with the American Sabbath.

CHAPTER VII.

THE LORD'S DAY.

“I WAS IN THE SPIRIT ON THE LORD'S DAY.”—
Revelation i. 10.

IN the previous chapters we considered the scientific standing of the Sabbath as the most important application of the great law of periodicity—the law which controls all the movements of heaven and earth. Then we traced the blessedness of its repose to the bosom of God—the God of peace and joy. Let us now ascertain the day of the week most suitable to be consecrated as the occasion of such benediction. We shall find it in the first day of the week, the day of the commemoration of the resurrection of our Lord Jesus Christ from the dead, as the pledge that every true Christian shall likewise arise from the grave to a life eternal in the kingdom of God.

The Lord's day, being the first day of the week, is not the same day as that observed by the Jews, which was the seventh day of the week, or Saturday. And some Christians also believe that the Fourth Commandment requires them to observe the seventh day of the week, or Saturday. They are known as Seventh-Day Baptists, and submit to a great deal of inconvenience and loss from

their conscientious obedience to their ideas of duty. Their conscientiousness deserves all honor, in an age when multitudes despise every consideration but gain. But their zeal for God is not according to knowledge; and their endurance of loss for Christ's sake ought to be directed so as to promote, rather than diminish the honors of his resurrection. They think the Fourth Commandment obliges them to rest on Saturday.

The Fourth Commandment, however, does not command the observance of the seventh day of the week, called Saturday, nor of any particular day of the week. Its words are: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Here the Sabbath is defined as a day of rest after six days of labor; but no particular day of the week is specified in this place. Indeed, no particular day could be specified here, because the reason given could not apply to any specific day. The reason given for man's resting one day in seven is, that God does so. But God's Sabbath, as we have seen, has lasted from the crea-

tion of man till this time, and may last a great while longer. Therefore he could not have said, "Remember Saturday to keep it holy, for God labored on Monday, and Tuesday, and the other days, and rested on Saturday." This would not have been an accurate account of God's method of observing the law of periodicity; and so God does not make such a blunder. What he does, and what he commands us to do, is to observe a day of rest after six days of labor. What particular day that shall be he shows elsewhere.

There is also a geographical reason, as well as a geological one, forbidding the specification of a particular day of the week in the moral law, which was to be binding upon all mankind, in every part of the world. Though it is probable Moses did not know it, it is certain that God, who made the world, and spake the Fourth Commandment, did know, very well, that the world he had made was a globe, and that the same day which would be Saturday at Chatham Island and New Zealand to voyagers coming from the West, would be Friday to voyagers coming from the East. Had God then said, "Remember Saturday to keep it holy," he would have given a commandment impossible to be obeyed by the people living beyond the one hundred and eightieth meridian. But by prescribing every seventh day, the moral law remains, like God's other laws, universal.

But it is urged that he has shown mankind

what particular day to observe—at the first institution to Adam; afterward at the giving of the manna; and thereafter by the Sabbath worship of the tabernacle and the synagogue, down to the coming of the Lord, who observed the Jewish Sabbath, which, it is not doubted, was Saturday, the seventh day of the week. It is argued, that this concurrence of authorities obliges our consciences to the observance of the precise day thus indicated by Divine authority and example, at least in that half of the world where such observance of the exact day is possible.

We grant, without any cavil, that the seventh day of the week, or Saturday, was the day designated to the Hebrews, and observed by our Lord, as one obedient to the law of Moses, and that the seventh day should be observed accordingly by Christians as their weekly Sabbath, unless another day has been appointed by the same authority, and its observance instituted in the same manner, as that of the primeval Sabbath; namely, by the divine example of holy rest and benediction upon that day. And we are prepared to proceed to show such an appointment of the Lord's Day, or first day of the week. But, before proceeding further in this direction at this moment, we must meet a powerful band of opponents on the other hand, who deny any divinely authorized Christian Sabbath.

A large number of writers, and a larger number

of Sabbath-breakers, deny any divine obligation of the Sabbath upon Christians. They allege, that it is merely a part of the law of Moses, and so was done away by the coming of Christ, with the other types and shadows of that Hebrew ritual. They cite Paul's allegations to the Galatians, about "the law being our schoolmaster to bring us to Christ, and that now, Christ being come, we are no longer under a schoolmaster." They quote the example of our Savior, working his miracles on the Sabbath, and declaring that "the Sabbath was made for man, and not man for the Sabbath." They cite Paul's command to the Colossians ii. 16, 17: "Let no man, therefore, judge you in respect of meat or drink, or of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come, but the body is of Christ." And they quote the language of the Continental reformers, of Calvin, and especially of Martin Luther, declaring, with all the energy of his nature, against the imposition of a multitude of holy days upon the people by the Romish Church; and, in proof of her right to do so, alleging the Lord's Day as instituted by her authority. Luther called upon the people to cast off all such claims to church authority over the conscience as antichristian. And they place the observance of the Lord's Day as a day of public worship, and of so much rest as may be needful for that purpose, merely upon the ground of public convenience and civil

law; denying all church authority, and all divine obligation of the Sabbath upon Christians.

But this style of declamation against the Sabbath as merely a Jewish ordinance, appears utterly absurd when we recognize it as one of the laws of nature. You might just as well say that the law of gravitation was a Jewish ordinance, or that the law of marriage was a Jewish ordinance, repealed by Christ, as that Christ repealed the law of periodicity, by which the workingman expends twenty-five grammes of oxygen more than he breathes in during every working day. There is nothing national in this law—Jew and Gentile, infidel and Christian, are equally under this law of periodicity, and must rest on Sabbath, or die in the middle of their days. Christ came not to destroy the law of periodicity, but to fulfill it; which he did by entering into his rest on his Sabbath; namely, the first day of the week.

Neither did Christ abolish the religious use of the Sabbath. To every reader of the Gospels it must appear the very climax of absurdity to assert that Christ, finding mankind too religious, set himself to deliver them from their extreme godliness, and encouraged them to desert the synagogue for the tavern and the dance-house, on the Sabbath. Yet that is in substance the argument of those who plead that Christ abolished the divine authority of the Jewish Sabbath, and gave the Christian Church nothing in its stead; whereas the public

worship of God is one of the imperative wants of the human soul, demanding some fixed common season. Christ could no more have abolished the weekly Sabbath than he could have abolished the public worship. On the contrary, he came not to destroy, but to fulfill the law in general, and the law of the Sabbath especially.

Let us consider our Lord's treatment of the Sabbath law. Like the other laws of God, it had been grossly abused by the addition of a multitude of senseless traditions by the Scribes. These traditions of the Scribes have been accepted by Broad Church writers as of the same authority as the law of God; and our Lord's refusal of them has been perverted into his denial of the Sabbath. But that these traditions were God's law, or binding on men, was the very thing our Lord denied. He never allowed the traditions of men to be of any authority in religion. He vindicated his healing of the man with the withered hand on the ground that it is *lawful* to do good on the Sabbath day. He proved the right of his disciples, when ministering to him, to pluck, and rub, and eat ears of wheat, as superior to that of the priests to kill sacrifices in the temple. And he asserted that "the Sabbath was made for the man, and not the man for the Sabbath;" that is to say, the Sabbath is not a mere perishable ordinance, but was made for the first man, Adam, and for all his children, of every nation, in all generations, as one of the laws of

nature, and therefore a source of blessing to all the sons of men. "Therefore," he argues, because of this world-wide and universal interest of all men in it, "the Son of Man is Lord also of the Sabbath." It is one of the means put into his hand for the bestowal of grace and salvation upon mankind. While other lords may glory in their title to work their drudges all the week, the title in which Jesus glories is that which proclaims him the Lord of rest, and peace, and blessedness—the Lord of the Sabbath day.

Accordingly, you find that our Lord honored the Sabbath, not only by attending the synagogue, and singing praise to God in the midst of his brethren, and publicly reading the Scriptures, and expounding them to the people, but also by multiplying his miracles of mercy on that day, bestowing his salvation on the diseased bodies, as well as reviving the sin-sick souls of men. Thus he proclaimed to all the weary and dying sons of men that, as Lord of the Sabbath, he continued to bless and sanctify it to his poor suffering creatures. The Son of Man thus blessed and sanctified the Sabbath in the highest degree, by making it the day of salvation to the bodies and souls of his brethren, the rest of the sons of men. It is not the son of Abraham, but the Son of Man, who is the Lord of the Sabbath.

Now this honor put upon the Sabbath by our Lord is decisive against the notion that he designed

to destroy it. If you see one of your neighbors cleaning out his house, sweeping out the dirt, white-washing the ceiling, frescoing the walls, painting the doors and windows, and stopping the leaks in the roof, and putting on a new door-plate, with his name upon it, do you think such repairs and improvements denote his design to pull down that house next month? And can we for a moment suppose that our Lord would have taken all the pains he did to vindicate himself against the charge of Sabbath-breaking, to clear the Sabbath of the corruptions of the Scribes, and to inscribe his own name and authority upon it, as the Lord of the Sabbath, had he designed next year to abolish it?

That Christ, as Lord of the Sabbath, claims and exercises the right to choose the particular day on which it is to be observed, is not denied by any one. The only question is as to what particular day he has chosen. And the Seventh-day Christians demand a commandment to observe the first day of the week, such as, they say, was given for the seventh day, in the Fourth Commandment.

But we have seen that the Fourth Commandment does not specify what day we should observe, but fixes one day in seven. And, moreover, the Sabbath was not instituted by the Fourth Commandment, but was observed twenty-five centuries before the law. And, finally, the Sabbath was not instituted by any commandment, but by God's

own example of rest; which is as superior to a command as deeds are to words.

It is alleged, however, that we have the example of our Lord himself resting in the grave on the seventh-day Sabbath, and that we should imitate his example, and rest in like manner.

God forbid that ever any Christian should imitate the example of Christ in resting in his grave as Jesus did, under the bonds and horrible degradation of death, the curse of God against the sinner, and branded with infamy as a deceiver and blasphemer by men. How can any thoughtful man confound this last and deepest depth of our Lord's humiliation with the rest, benediction, and joy of God's blessed Sabbath life of rest from toil and curse? Not until the morning of his resurrection did our Lord enter his rest; the rest of eternal life, which remaineth for the people of God, not in the wilderness, nor beneath the waters of Jordan, but in the promised land.

The day of his resurrection was Christ's first true Sabbath rest. That his Church might not lack the blessings of repeated meetings with their risen Lord upon the Lord's day, and thus share with him in the Sabbath rest of his resurrection, he appeared to them repeatedly upon that day, and spake to them words of comfort. Especially in the evening, while they were assembled, he stood in the midst, and blessed them, saying, "Peace be unto you." It is evident that he made an appoint-

ment to meet them again that day week, else they had not remained away from their Galilean homes, at expense and risk, a whole week in Jerusalem. Nor would Thomas, who was absent from the first meeting, have been present unless he had expected to meet the Lord. A second time Jesus met them on the first day of the week, and permitted Thomas to satisfy his doubts. Thus our Lord sanctified the first two Lord's Days with his blessing.

Seven weeks after the Lord had met with his disciples, and breathed on them, and said, "Receive ye the Holy Ghost," they were again assembled in Jerusalem. "When the day of Pentecost was fully come, (being again the first day of the week,) they were all, with one accord, in one place," and therefore must have met by previous appointment. This appointment must have been made by Jesus himself; for they were continuing in believing prayer for the promised outpouring of the Holy Spirit at that time, and such prayer rests on a promise; but there had been no date fixed in Jesus' previous promises. But while thus engaged in believing prayer, the promise was fulfilled—the Holy Ghost was poured out on them, the Church was constituted, and blessed by this great baptism. God blessed this Christian Sabbath and sanctified it.

Endowed with the gifts of the Holy Ghost, enabling them to speak in languages they never learned, to heal sickness, and to conquer death, the primitive Christians went forth preaching the

gospel, and establishing churches, which met for worship on the first day of the week. Paul tarried a week at Troas to meet the disciples, who assembled on that day to break bread, in the Lord's Supper; and he preached to them, and prayed, and wrought a miracle on that day. Acts xx. 6-12. The churches in Greece were accustomed to meet for worship, and contribution for the poor, on the first day of the week. And our text exhibits the Lord's Day as well known to all the churches. These various parts of Sabbath worship on the Lord's Day, namely, rest, prayer, preaching, contribution, communion, and benediction, are thus undeniably instituted by the example of the Lord and the apostles.

By apostolic authority, also, the seventh-day Sabbath was abolished. In the primitive churches those who had been brought up Hebrews continued for a time to observe both the Jewish and the Christian Sabbaths. Some of the more narrow-minded of these Hebrew Christians endeavored to impose both upon the converted Gentiles, with the rest of the law of Moses. But the Apostle Paul determinedly opposed their attempts, as frustrating the grace of God to all mankind. Particularly, he commands the Colossians, chapter ii. 16: "Let no man therefore judge you in meat, or in drink, or in respect of the new moons, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." This is an express repeal of the

Jewish Sabbath. It leaves the Church in the secure and sole possession of the Lord's Day, as her well known and highly honored day of rest and worship.

At the time our text was written the Lord's Day was a well-known and established Christian institution. The Apocalypse, from which my text is taken, was the last book of Holy Scripture. It was written by John, the last survivor of the apostles, near the close of the first century. The third generation of Christians, born, baptized, and taught by the apostle, since Christ's resurrection, were the readers of the book. Among them the observance of the first day of the week as their Sabbath was universal and sacred. To distinguish it from the Jewish Sabbath, it received a distinct name. This name was bestowed by the Holy Ghost, and is here used under his direction. As the disciples of Jesus were distinguished from the Jews at Antioch by the name given by inspiration, Christians, so here the Holy Spirit marks the Christian Sabbath by its proper name, the Lord's Day, as the day on which he inspired John to behold, in the visions of the Apocalypse, that unending joy and peace which the Sabbath prefigures.

God blessed the Sabbath by bestowing his blessing on man on that day. It is worthy of notice, that as the first benediction bestowed upon man was given upon the Sabbath, so the last benediction, and revelation, and vision of God in the Bible, were given on the Lord's Day. The last

visit of our Lord to our earth, and those last visions of blessing to the Church and the redeemed world, which conclude the blessed communion of man with God in his incarnation, were given on the day which he has blessed. As the first grand dispensation of the Spirit on the day of Pentecost, so his last inspiration of the last venerable apostle by our Lord, the conclusion of Holy Scripture, was on the day he calls his own, the Lord's Day. The Revelation is especially the Sabbath book: it opens with a blessing; it is full of visions of Christ; it concludes with a blessing, and the promise of his coming, and of paradise restored.

The grammatical form of the phrase is quite peculiar. It is not the day of the Lord, the genitive of the noun, but a feminine adjective, formed from the word Lord, and applied to qualify the word day: *kuriake hemera*. It is a form only used, besides, of the Lord's Supper; and that use enables us to understand its meaning. The Lord's Supper was instituted by the authority of the Lord, as Paul says: "For I have received of the Lord that also which I have delivered unto you." So we learn that the apostles did not invent the Lord's Day out of their own wisdom, but delivered it to the churches under the seal of Christ's own appointment. Then the Lord's Supper commemorates the Lord's death; and the Lord's Day commemorates the Lord's resurrection. Moreover, we observe the Lord's Supper as an act of worship to Christ

as our Lord; and we observe the Lord's Day in recognition of his authority, and by adoration of his divinity, as the governor of the world. Finally, we observe the Lord's Supper, showing forth his death till he come; and we observe the Lord's Day in confident assurance of the coming of that glorious day when he will return to his deserted home, and our sin-stricken world, after its long weary week of sin, and toil, and sorrow, shall enter into the rest that remaineth for the people of God. Great day! for which all days were made! Then the Lord's work of redemption being fully finished, all his people shall share his resurrection, and rise from their graves to reign with him in life eternal. Then indeed we shall all be in the Spirit on the Lord's Day.

CHAPTER VIII.

HOW TO ENJOY SABBATH SOUL-REST.

SUCH being the design and nature of the Lord's Day, we need not be at a loss to discover the proper mode of its Christian observance. No believer in Christ can for a moment suppose that it stands on a lower level of religion than the Sabbath of the Hebrews. It is as superior to that as Christ is superior to Moses. All the rest of body and soul, and all the blessings of Sabbath worship enjoyed by the Jews, are ours; and far more. We Christians are, by the death and resurrection of Christ, brought back to the condition of Adam in his days of innocence, when God smiled on him, and blessed him, and conversed with him as his Father and his friend. Such communion with God is our privilege, especially on the Lord's Day.

The Sabbath spirit is, accordingly, the first requisite for the right enjoyment of the Lord's Day. We should begin the day with a doxology, and give glory to God for life in Christ—bodily life in the use of our limbs and senses; soul life in the exercise of our reason, enabling us to know God our Father; eternal life, secured by our risen Lord, with whom our souls and bodies are for ever united

in the life eternal, already begun in us by his Spirit. We should, then, open our souls to receive the Sabbath blessing in abundance, by prayer, and the reading of the Word. And we should not fail to make the day a blessed day to others, and allow the sunshine in our souls to illuminate our homes. The godly Covenanters of old, coming out from their closets of communion with the Blessed One, and endeavoring to make all around them partakers of their happiness, were wont to give the horses a double feed of oats on the Sabbath morning, to fodder the cows with unthrashed sheaves, to throw handfuls of grain to the barn-door fowls, hurrying with outstretched necks to this Sunday-school lesson, and to line the church-going children's pockets well with mother's incomparable Sabbath gingerbread and Sabbath cakes. Thus they expounded the promise, "I will bless thee, and make thee a blessing." The Sabbath spirit is a festival spirit. The Lord's Day is a glad day, a day of rest, and joy, and thanksgiving. Heaven is seven miles nearer to earth that day than it was on Saturday. Yea, the kingdom of heaven is at hand, and we may step in, and for this whole day rest in Jesus. Wherefore, let us by all means be in the Sabbath spirit on the Lord's Day. And you may carry the blessing to the poor, and the sick, and the aged, and rejoice with them in the Sabbath blessings of your visits.

Next comes *watchfulness*. The Fourth Com-

mandment begins with "Remember." A Christian who begins the Sabbath thus ought to watch with prayer, that he may abide in the Sabbath spirit. As far as possible he should avoid vain and frivolous conversation and reading. Many a Christian loses his precious Sabbath by reading a Sunday paper. It is utterly impossible for any mind first filled with the record of business, and politics, and vice, and crime, found in a Sunday paper, to enter into the rest and peace of the Sabbath, to be in the Spirit on the Lord's Day. One can not converse with Christ and Belial. Resolve, then, dear brethren, to banish the Sunday paper from your houses, and worldly and sinful joys from your souls on the Sabbath.

The Lord's Day should be a day of *rest*. The toil-worn laborer should rest on Sabbath. The brain-weary worker should dismiss his cares and studies. The Christian worker, too, should rest. There is a religious Sabbath-breaking, as well as a worldly Sabbath-breaking. When one attempts to attend five or six religious services on a Sabbath, he attempts more than God made him able to do, and the result is, plainly, inefficiency, while working with fatigued body and mind; and a sudden, and often a fatal, collapse into fever, paralysis, or insanity. For there is no law of God more irrevocable than the law of Sabbath rest. Incessant exertion of body and mind on the Sabbath are incompatible with being in the Spirit on the Lord's Day.

The Sabbath spirit will sufficiently regulate the Sabbath duties. Therefore you find no book of Leviticus in the New Testament. Only the Lord declares, "I will have mercy before sacrifice." Then he feeds the hungry, heals the sick, teaches the ignorant on the Sabbath, and declares that the Son of Man is Lord of the Sabbath day, because it was made for man. As no man in the Sabbath spirit desires to sink his own strength in Sabbath drudgery, neither will he drudge his servants, or his cattle. Works of necessity and of mercy he will gladly do in the spirit of Christ upon the Lord's Day; but no spiritually-minded man will keep his servants drudging over the cooking-stove, or toiling on the railroad, or in the warehouse, on the Lord's Day, while he and his family enjoy the luxury of Sabbath rest.

The Lord's Day is especially a *family day*, when the children should be gathered around the table for the reading of God's word, and for conversation on it with their parents, for catechising, and for singing the sweet songs of Zion. The public worship should be arranged so as not to interfere with the family religion. I fear that our modern usage of evening service, however useful for those who have no families, is a hindrance to that solid family religion which our fathers cultivated. I would advocate a return to the afternoon service, and the family reading and singing at home in the evening. "If a man love me he will keep my words, and

my Father will love him, and we will come in to him, and make our abode with him." Let us welcome Christ to our homes on the Lord's Day.

The Sabbath Psalm (xcii) lays great emphasis upon singing and playing on instruments of music, which the Holy Ghost commends as suitable means of acquiring and expressing the Sabbath spirit: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O thou Most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." He would have us use the piano at morning and evening family worship. Thus the little children are early and sweetly taught to sing the hosannas so delightful to Jesus that he praises their childish treble above the anthems of angels, saying, "Out of the mouths of babes and sucklings thou hast perfected praise."

Christian correspondence is a special Lord's Day duty. The Christian should imitate the example of our Lord in dictating, or writing, letters to dear friends at a distance; letters of love and counsel, and, if need be, of warning and reproof, and of exhortation to fight the good fight of faith, and win the crown of life; such as he directed John to write to the seven churches on the Lord's Day. Our Lord abounded in methods of doing good, and all his methods were fruitful; but neither par-

ables, nor sermons, nor dialogues, nor miracles, exerted a more powerful or lasting influence than the letters of the Lord. Brief, discriminating, faithful, and loving, they remain, like seven stars of heavenly luster in the night of the Christian's pilgrimage, lights on the path which leads to their native heaven, models of Sabbath correspondence.

If every earnest Christian, especially those hindered by age, sickness, or distance from public services, would write seven short letters every Lord's Day to beloved friends in danger of becoming lukewarm, or who have only a name to live, or who are avowedly unbelievers, how many might be saved. Nay, if each wrote only one letter every Sabbath, he might bless fifty-two precious partners in the kingdom and patience of Christ every year—over a thousand in twenty years. Christian parents, especially, may thus enjoy the blessedness of sending the word of life to dear children from whom they are separated by oceans and mountains, and who, perhaps, lonely and weary amidst profane strangers, will bless you through eternity for the Lord's Day letters which brought them back to Christ, and led them to read with renewed interest the Sabbath letters of the Lord.

The *weekly offering* is one of the few duties commanded to be done on the Lord's Day. Offering is the most ancient act of worship; so ancient that we have no record of its institution, only that the sons of the first man brought their offerings to the

Lord. All the generations of men since the days of Cain and Abel, have worshiped by sacrifice. Indeed, God expressly commands that "none shall appear before me empty." He demands such a material and public acknowledgment that he is the Lord and owner of us and ours; and that we are only stewards of his property: "The silver is mine, and the gold is mine, saith the Lord of Hosts." He has appointed the poor as his collectors, saying, "He that giveth to the poor lendeth to the Lord, and that which he hath given he will repay him again." Of the two tithes which, as the landlord of Palestine, he required of the Hebrews, one was to be given to the poor, and the stranger, the fatherless, and the widow. It was so constantly the habit of our Lord to make almsgiving a part of his public worship at all the festivals, that when, during the celebration of the Lord's Supper, he spake privately to Judas, the other disciples supposed he was directing him as the treasurer of the little church to give something to the poor. And when he commissioned his apostle Paul to direct the Lord's Day worship of his churches in Europe, he commanded (1 Cor. xvi. 1-3), "Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Thus he consecrates the charity to his

poor brethren as a part of the worship offered to the Lord upon the first day of the week. By constituting the household treasury, he avoids the neglect of the duty when detained from church by family cares, or stormy Sabbaths. He makes every one of us, even the little child who can only bring his cent, and put it in his little tin bank on Sabbath morning, one of the partners in the great firm of Christ & Company, and smiles with tender approval of the little fellow's delight that our blessed Lord has taken him, too, into partnership with himself in his own blessed work of love. The rule as to the amount each one shall give is self-evidently just: "As God hath prospered him." The millionaire will no longer delude his conscience with a ten-dollar bill in the plate on collection Sunday. The Hebrews paid a tenth of their crops, and of the increase of their flocks, as worship, and another tenth as land-rent. Surely Christians are not under lighter obligations than Jews. The poorest, even the pauper, can give a tenth of his income; and, if the wealthy would prove God by bringing all the tithes into the store-house, there would be fewer failures. He would open the windows of heaven, and pour out upon them a blessing which they should not have room enough to receive. When every boy and girl, every young man, and every young woman, every husband, and every wife, begins the Lord's Day by putting into his private treasury his weekly offering, there will

be no debts on the boards of missions, and no need of appeals from agents, and gatherings when Paul comes.

There is no form of Sabbath profanation more common among professing Christians than their habitual refusal of obedience to the plain command of Christ by his apostle, to worship him by the weekly offering every Lord's Day. Thousands, who would be horrified at the thought of absenting themselves from the Lord's table, absent themselves from our Lord's treasury. They suffer, in consequence, hardness of heart. God is angered with the dishonesty and untruthfulness of such covenant-breakers, and threatens to destroy the work of their hands. Ecclesiastes v. 1-8. And fires, and floods, and funerals, and bankruptcies, and apostasies, avenge the robbery of God. Gratitude and love grow in the weekly offering.

The Lord's Day should be a day of *public worship*. So its very name declares. From the days of the apostles, all who loved the Lord have assembled on this day, even at the risk of their lives in the days of persecution, to sing his praise, and hear his word, commemorate his death and resurrection. Forsaking the assemblies of the saints, in Paul's time, was regarded as drawing back to perdition; and it is still the first open step of apostasy. In the congregations of the saints for worship, believers enter into the spirit of faith more fully, and experience the promise, "Where two or three are

gathered in my name, there am I in the midst of them." Our Lord's first benediction, "Peace be unto you," was bestowed on the Church assembled on the Lord's Day. And a day in Christ's courts is still better than a thousand, when the Sun and Shield gives grace and glory.

The Lord's Day is the Church day. It was instituted by the meetings of the Lord and his Church in their assemblies. While on earth he delighted to go to church, to sing the psalms in the midst of the congregation, to declare God's name to his brethren, and to perform miracles of mercy in church. The man who says, "I can read my Bible as well at home," knows not the spirit of Christ, who could not be content with a selfish religion, but who, as he sang the pilgrims' songs of degrees, rejoiced in their saying to him, "The house of the Lord! Let us go! Our feet shall stand within thy gates, O Jerusalem! Jerusalem! The builded one! The city that unites together! Tribes have ascended that place, tribes of the Lord, to the testimony of Israel, to give thanks to the name of the Lord." The true Sabbath spirit is a longing to draw near to God. In the public worship we help ourselves, and help our brethren, to a stronger faith, and a brighter hope, by our presence and our prayers, and so become more capable of receiving the fulfilment of the promises, "In all places where I record my name I will come unto you, and bless you. Where two or three are

gathered in my name, there am I in the midst." Oh, how often have we realized the presence of our blessed Lord in his own house, and cried out, "This is none other than the house of God, and the gate of heaven." When by sickness, or other cause, detained from the sanctuary, the believer cries, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of Hosts, my King, and my God! Blessed are they that dwell in thy house; they will be still praising thee." Heaven begins in the worshiping assemblies of the Church on earth; for what is heaven but the presence of Christ?

The Lord's Supper is specially a Lord's Day ordinance. Its relationship to the Lord's Day, as we have seen, is marked by its name. Paul tarried at Troas nearly a week that he might meet the brethren around the Lord's table on that day. The ancient churches observed the Lord's Supper every Lord's Day. And, when the modern churches are filled with a similar spirit of love, and of hungering and thirsting after righteousness, we also shall thus honor our Lord, and bless our souls. It is instructive to note how uniformly a revival suggests a communion. A blessed communion Sabbath is the nearest approach on earth to the rest which

remaineth for the people of God, where we shall drink new wine with Christ in his Father's kingdom.

Anticipation of the rest which remaineth for the people of God is a most blessed Lord's Day privilege. Our Sabbath rest here is exceedingly imperfect. The clang of the railway bell, the thundering trains, the rush of pleasure-seekers, the defiant traffic and revelry of so many of our cities without, and the intruding processions of vanities within, our souls, often trample down the Sabbath rest into the ground, and suggest despair of ever seeing it properly enjoyed. But the Lord's Day is, nevertheless, a grand historic fact. It has reared its head amidst storms of persecution, and from denoting the day of the secret assemblage of a few Christian societies before day-break, with closed doors, it has become an institution of Christendom, the most public and popular of all the ordinances of Christianity. What a difference between the Lord's Day of the persecuted Apostle John and the Lord's Day of the nineteenth century. This grand advance of Sabbath rest in the past is a pledge and specimen of still greater glory in the future. If, even amidst the brutal convicts of a penal colony, John could become so inspired with the Sabbath spirit that the guilt and misery around him were all forgotten, and the glories of the New Jerusalem overshadowed the hills of Patmos, the believer, reading the account of these Lord's Day visions, may, in a smaller degree, but yet in a real

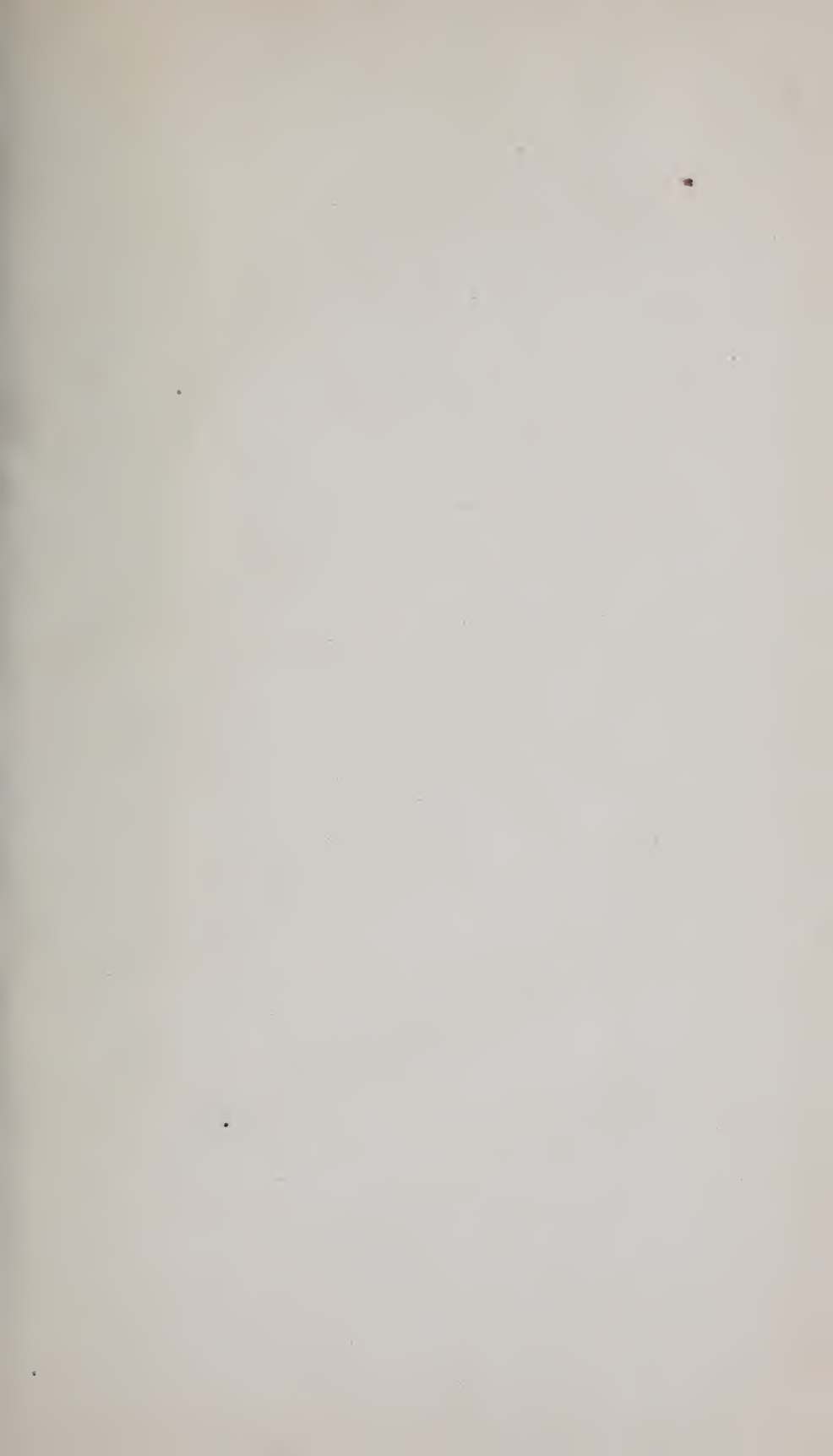
and blessed measure, enter into the same spirit, and by faith anticipate the coming Sabbath of the earth.

As we retire to rest on the Lord's Day evening, let us then look forward to that blessed day of our Lord's return to introduce us to his everlasting rest. For the day of our resurrection, doubtless, will be the Lord's Day, the day of his entering into his rest. We know not the year, nor the hour, only we know that it is flying with all the wings of time toward us. Soon will the archangel's voice and the trump of God announce the beginning of the great day of rest to the weary world. The curse of labor, and toil, and poverty, and hunger, shall then cease, and the second Adam shall restore mankind to Paradise again, and to the sunrise Sabbath rest and glory on which man opened his eyes, after his first sleep in Eden.

“And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and

they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. Behold I come quickly! Blessed is he that keepeth the sayings of the prophecy of this book. He which testifieth these things saith, Surely I come quickly."

Our souls reply, Amen! Even so! Come, Lord Jesus!



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: August 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 654 755 2

